Monastery of the Seven Rays,
4th Year Course in Esoteric Magic,
Introductory Papers to Part 1. Paper Number 1.

CONCERNING THE NAME AND CLASSIFICATION OF THE 4th YEAR COURSE OF THE MONASTERY Or. THE SEVEN RAYS

As has been long promised, this course is an occult commentary upon and in expansion of the previous three courses, which have been issued to the students of the Monastery, and which reflect the teachings and research work of the inner retreat of the Monastery. Yet being both an expansion of the earlier materials and secrets as well as a commentary, which weaves these ideas together in newer and more mystically significant ways, this course. must be understood to form a new direction in magical study and the refinement of magical ideas and constructions. For it is much more than just, a restatement merit of what has been already said that we are aiming at in rather it is our hope to be able to penetrate far beyond the normal level of teaching and to bring the student into the very heart, of' tile new Work. This new work as I see it, and which is the fruit of many careful explorations, this new work is the beginning, of a totally new approach to the traditions; which we have passed oil to you already, arid yet which does not break with the older traditions rather seemingly to grow out of those older teachings, rather seeming to bring forth a new dimension of experience, which is both magical and gnostic, or concerned equally with the valid claims of the magical dimensions of experience as well a that body of eosteric knowledge which is the foundation of all that is truly worthwhile arid occultly valid. Thus, while we move back upon what has already been written -- and to a certain extent everything that I have written has been such a turning hack before the advancement of the newer doctrines -- we are now consciously aiming forward towards the ideal of a new form of magical understanding, and it is the purpose of these papers, which form the introduction, first to orient the student within the major context of our traditions, while extending the horizon of magical thinking into realms which are fully new, yet consistent, even so consistent I might add, developments out of the very earliest traditions. For tradition is alive and therefore all occult and mystical understanding is based entirely upon a magical awareness of being and this awareness of being has its roots in what the Monastery has up to now planted in your consciousness of magical arid experiential being.

Thus what I write may be understood to be more than just "The Occult Commentary Upon Courses 1, 2, and 3 for in aiming back we must aim forward, for in moving back upon the older traditions, we have had to move forward to the pure realms of abstract being. And, thusly, we have come upon an area which 1 have A decided to call although my Haitian magical brothers have designated the teachings, as "legrand cours reau-theurgistico-metamagique du rite ancienet primitif de Memphis-Misraim", which means a magical exploration of reality, which goes beyond the accepted forms of teaching to come upon the question oil magical states and experiences, which are truly beyond the scope of our hitherto completed explorations. In a very profound sense, this is true. For such magic has been achieved, executed precisely, and all of its implications have been noted, if not extensively explored. This means that we have gone utterly beyond our previous limits, while extending the earlier meanings into a realm which is fully real and in radical need of complete examination. For this reason., the process of going back and into the past to bring about an exploration of the future, this process which reflects the basis of the future in the roots of the past, such movement of thought, such a crossing over into pure realms of complete consciousness will form the new pattern of magical analysis.

The choice of the name "esoteric magic", however, needs explanation, by esoteric magic, I mean the inner life of the magical life process. All that pertains to the inner world is being explored and brought to the surface of magical consciousness. Every aspect of magical existence must he brought into the perfect consciousness of the present. This means that the fully magical experiences of being must be understood as rooted in the real being of existence, of which nature is the illusion For we have reached a point of perfection., where we, may regard the world of nature as a world of illusion, which holds, nevertheless, many attractions for the mystic, yet which incomplete to the point of absolute conflict, and thus the magical mind must shift its consciousness away from all illusion and natural attraction, so that the purity of being as pure consciousness can be easily -- or with those left without the expertise of magical arhatship, those less aware of being -- grasped and. explored within the intuitive realm of contemplation. All of the lessons taught in esoteric meditation to be found in the 1st year course) must be drawn upon and brought into the active awareness. The true meaning of the esoteric life and of the magical state of being must be directly understood as the unfoldment of abstract consciousness, for magical being must be fully realised and considered as complete in its esoteric life. This is the meaning of esoteric magic, and for this rather simple, but elaborated, reason, we have selected the title of esoteric magic for this study, although it does not in any way depart from the very proper and complete notion of an occult commentary, which weaves the threads of previous teaching into the nature of a totally new expansion of perfect awareness.

I am being assisted in my magical explorations by those members of the magical hierarchy, who have come to an awareness of the needs of the slightly more informed portions of the human race, and who from time to time will, be invoked by me from my implicit magical consciousness and made fully explicit in the presentation of magical truths. In doing this their consciousness and mine becoming one, fully function as pure centres of light. This unity of awareness, I will try to explore in my next paper, which will concern itself with the question of esoteric logic, or the inner, cosmic thought. The purpose of these introductory papers is to set the tone for the development of the magical student's deeper awareness of pure being. In a very, real sense they form the steps lead from what I have already said a world of ever deeper avid deeper mystical awareness.

Michael Aquarius

Monastery Of The Seven Rays,
4th Year Course in Esoteric Magic,
Introductory Papers to Part 1.
Paper Number 2.

THE IDEALISTIC MYSTERY SCHOOL, OR THE MAGICAL SCHOOL OF ESOTERIC LOGIC AND MEDITATION-RESEARCH.

At the heart of the Inner Retreat of The Monastery of the Seven Rays there is to be found an idealistic mystery school. This is the inner school which forms the magical awareness of the cosmic mind. It is called "idealistic" because it is based upon the principle that all being is essentially the manifestation of pure mind, or that being and mind are one. Let us express this principle in terms of the following magical law, upon which all other magical laws are derived This law is that,

PURE BEING = PURE MIND.

By the adjective "pure", we mean total, absolute, and complete wind, being or whatever else is ruled by this magical notion. We mean that all reality, as well as everything that is ideal is also entirely mind or being, and that further, we must come to understand that there is another term in this law, which is that of Space, for all that is, visible as well as invisible, is Space. Thus. we form the next expression of the ultimate law, as

PURE BEING= PURE MIND= PURE SPACE.

This is the meaning of our conception of an idealistic mystery school. Rut, a mystery school does not teach mysteries as such, it does however, teach and explore those principles which the world of ignorance considers to be mysteries or mysterious. It does explore those worlds, wherein that which is at first hidden is opened up to reveal itself as full of meaning. This is the mystery of life, something which is a secret to some, but to others it is filled with mystical wisdom and power for acting. Therefore, what we teach and seek after in our mystery school are those laws which determine the very nature of being, and such mystical laws we know exactly in a way more certain than anything can ever be known outside of the doors and walls of the mystery school for what we know is the law of pure being, from which all other metaphysical truth is derived.

This is a magical school of esoteric logic and meditation-research Let me say that esoteric logic is the inner logic or the inner modes of the cosmic mind in its action. Therefore. esoteric logic is the inner world of pure and abstract mind as it acts and as it is brought into the self awareness of itself and all of its parts. This esoteric logic is the act of the esoteric or inner mind of the universe of pure mind m pure being = pure space, and so we can speak easily of the

esoteric logics of being and space

which are explored in the mystical rites and magical initiations of this very inner school, which being of the mysteries is fully a temple to the lords of cosmic light and to the highest of the Divine Illuminations. Thus, the laws of the universe do clearly state that esoteric logic is the way in which the universal mind undergoes its process of being = thought = space. And, if this is the mystical and magical way in which the universal mind is said to operate, then really cur approach to it is to become one with it and to explore it from within the inner state of consciousness, wherein the chela (student) and the guru (teacher) are fully one in being. This action of entry into the nature of the universal mind and this subsequent process of inner exploration is termed in the language of our mystical school by the term or native name, which specifies its mystical action, and this is

mediation-research.

Thus, we find that within our mystical school there are many special acts which seek to make the consciousness of the chela and guru one act, and which then passing beyond the world of pure being = pure space = cure mind, we enter upon the union of the guru = chela action as a school of esoteric logic and mediation-research together with the universe. So that as the guru and chela act in the union of their very being, so also the universe does act in the inner processes of esoteric logic. Therefore, we say that the mind of the guru chela act of union becomes a key to entry into the esoteric processes of the inner logic of being = mind = space. Ordinarily this exprience and knowledge would be only actualised in the mind of the adept, the arhat, or the worthy master of the magical laws; but because he has taken upon himself a chela, therefore, he being now a guru, has wade it possible for others -than-himself to enter into the inner processes of esoteric logic through the acts of mediation research. This is the meaning of a mystery school, for the arhat has shared his being with the outer world, which has come to the arhat as a student comes to the magical teacher.

There are certain perfect conditions of chelaship, which my understanding makes necessary. These conditions should or must exist, depending upon the nature of the mystery school. The condition which is primary is as follows:

"If the arhat sees the world. let him seek to become a guru only if there be a chela from his region of the Zodiac, for the union of being begins in the remotest parts of outer space.''

Aside from the ritual observations concerning purity and diet, wherein the arhats demand strict vegetarianism within certainschools, there must be the astrological coincidence, such that due to my own birth on January 18, I can only select those born between the Winter Solstice (December 22) and the 15th of February, by taking into account both the conventional dates of the Zodiac, as well as the oriental view which extends the sign from January 15 through February 15. This extended period, slightly less than two months, will serve as the basis for the selection of the magical chelas who will come to form within my eosteric logic a school for the study and living of that logic, if I wish to become a guru, rather than remain solely as an arhat. 1 therefore set out this principle that others may well know how it is possible for there to be so much harmony and unity of being at the heart of these inner schools, For when we understand this law. we know Chat there is one common law of mind at work. reflecting the far influences of space being = mind, and expressed by the union of the zodiac. This is perhaps one of the most fundamental laws of esoteric living, for the innermost vibrations must be seen and felt by realising their.

Given this very esoteric setting, the very meaning of sexual magic, an the sexual exchange of the mystical energies of cosmic unity, is fully understood. For it is not possible to create magical energies and mystical experiences apart, from this very esoteric setting. All of the conditions must he there. and especially the mystical links which are established by exact zodiacal principles. Sexual magic then becomes the life, or the magical mode of breathing within the mystery school, which is created to think with the cosmic unity of being = mind = space.

Sexual magic may be understood as the breathing of esoteric logic
Sexual magic may be understood as the hathayoga of esoteric logic

Sexual magic being the very actions of physical being and the mystical exchange of cosmic energy, the mysterious experience of magical fulfillment, it is the outer yoga of the inner logic, For the processes of the body of being - mind c space are amplified in sexual magic, while the processes of consciousness of being mind - space are amplified in esoteric logic. It is possible to practise sexual magic without esoteric logic, and esoteric logic may be practised without sexual magic, yet, if they are together then one does have a mystery school, a magical school of esoteric logic and mediation-research. For such a unity of the two forms of yoga: sexual magic and esoteric logic, provides us with the very, life-processes of the universal patterns of being. This we call the inner unity of being, and as we draw out more and more this magical reality, we are able more and more to see how the universe of totality, which is

pure being = pure mind = pure space,

we are able to see how this universe of totality works. For we are able to see how we are working within the all.

Michael Aquarius

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Introductory Papers to Part I.
Paper Number 3.

AN EXPERIMENT IN ESOTERIC MAGIC: MENTAL PROJECTION I.

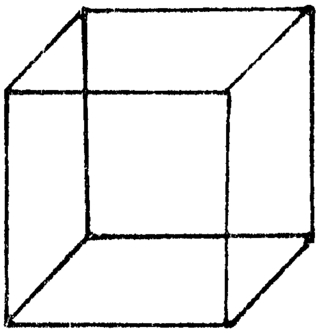
In this course there will be many magical experiments for the student to make use of. The reason for this is that after having passed through the first, second, and third years' courses, the student has reached a level of occult maturity, where it is possible for him to begin to do certain magical experiments, without the fear of delusion, which so often results from other types of magical training as they are given by other schools of a lower form of occult ethics. Our methods are to bring you into touch with the real, and not with illusions, and therefore our methods of magical practical work are very carefully prepared, and with a very few exceptions -- as the experiments to be found in other courses and the magical ritual of the sword of light -- these experiments are given only with the 4th year course, where the student may safely and sanely engaged in valid exercises of the magical imagination.

It is true that there are certain schools which seek to make you the student develop unwisely by means of looking into mirrors in a dark room, with only a single light, or sitting for mediumship so that you will become possessed by some spirit or entity. However, all of these methods are the very worst forms of black magic, for they are aimed at causing the student to imagine what is not there metaphysically For this reason we do not teach any type of magical experimentation, except what we do ourselves. Now we have come to a point where it is possible to do certain experiments, and these I will show you how to do very carefully, so that the magical powers of your mind will completely and naturally develop.

This magical experiment is designed to help you to develop the power to visualised the magical beings which are active in esoteric logic. These beings are best understood to be magical cubes, existing in another world, but having properties which can be seen by the mind's eye, and therefore they can be understood both visually and mentally, which is the best way to understand any type of being, especially in the field of pure magic.

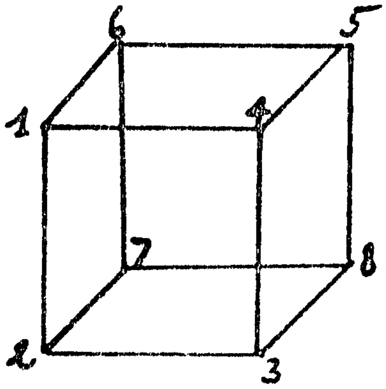
Step 1.

Make a drawing on a piece of paper, just in front of you, which is that of a cube. This cube is to be understood as the basic element of a magical world and what you are doing is making a drawing of it, as if you have actually just seen it with your eyes, as if it were physically somewhere near you. Use my example as a guide.



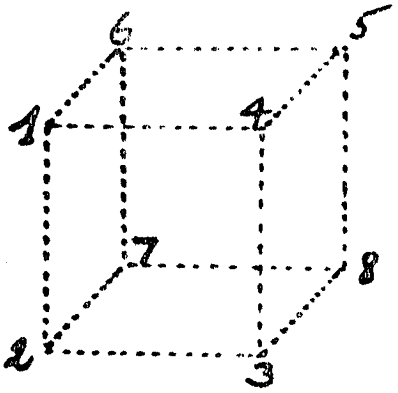
Step 2.

Taking your cube, give to each of the points of the cube, there are eight of them, a number, so that each point, or corner, or angle, has a number, and that no two of them have the same number. Because the cube is a eight angled, or double-squared figure of six sides, there will be eight numbers to use.



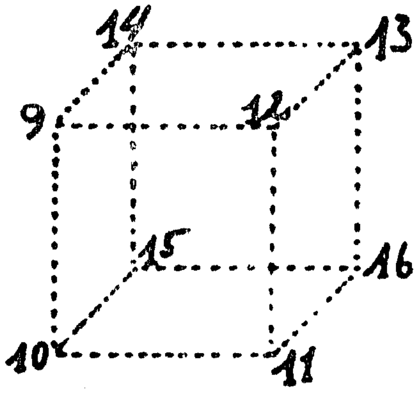
Step 3.

Now, take the cube and erase the lines, which connect the points, leaving only the numbers, which you have already assigned to the points. Follow my example and use a good eraser, so that none of the lines remain on the paper, to influence your mental formation of the image of the numbers-without-lines.



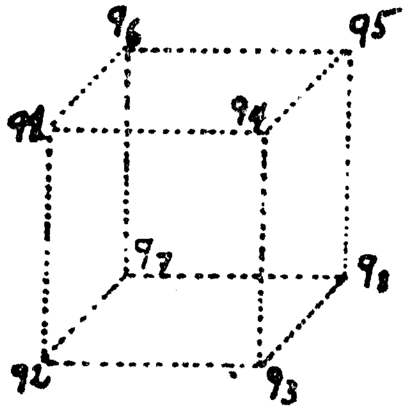
Step 4.

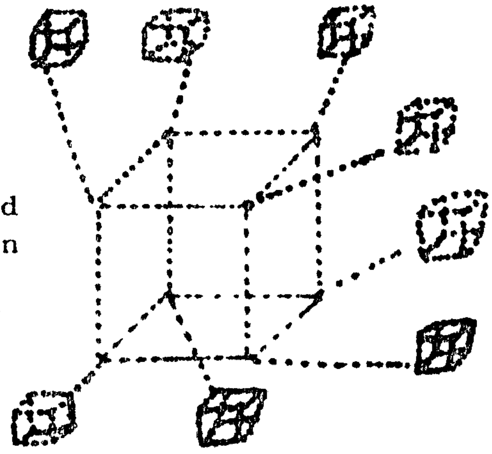
Now, begin the process of substituting numbers for the various numbers used in step 2, Use the next set of numbers in the natural series, so that 9 will replace 1, 10 will replace 2, and 16 will replace 8,etc.



Step 5.

Now, take each number that you have substituted for the numbers in step 2, and imagine that each number is a cube in its own right, so that you will repeat the process from step 1 through step 3. This means that you must understand that the cube of step 1 is really a set of cubes put together, so that, for example, for number 9, which is the number assigned to point 1 by step 4, now becomes the name for a cube, of which there are eight points, which are 9_1,9_2,9_3,9_4,9_5,9_6,9_7, and 9_8. Now, we are getting into very magical territory.

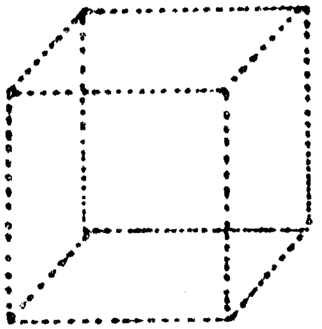




Step 6.

Visualise the cube made up of other cube points as given in my diagram, and try not to think of it as a solid, but you should try and see it more as an arrangement of points. Then you might have something in your mind's eye just like my own diagram on the other side of this page.

Step 7.



Repeat steps 1 through 4 using a magical cube made up of such points as

9_1, 9_2, 9_3, 9_4, 9_5, 9_6, 9_7, 9_8,

When you reach step 4, however, you must introduce a new series, which would be

9_9, 9_{10}, 9_{11}, 9_{12}, 9_{13}, 9_{14}, 9_{15}, 9_{16}.

In your mind try and follow my diagram, and if necessary push your mind through this exercise with the aid of some diagrams which you might have to make.

Step 8.

Now, come to think of each point in cube 9 as being composed of a set of cubes, so that for example cube 9_1, is composed of the following cubes:

9_{1_i}, $9_{1_{ii}}$, $9_{1_{iii}}$, $9_{1_{iv}}$, 9_{1_v}, $9_{1_{vi}}$, $9_{1_{vii}}$, $9_{1_{viii}}$,

so that you have broken a cube up into eight points 1,2,3,4,5,6,7,8, and you have substituted numbers for 1, ..., 8, which are 9, ..., 16, and then you have taken each point and treated as if it were a cube and broken it up into eight points, which are 9_1, ..., 9_8, for which you may substitute 9_9, ..., 9_{16}.

Then you are to take each point in cube 9, and treat it as a definite and distinct cube or set of points, which are 9_1, ... $9_{1_{viii}}$, for example, and then you may go on to imagine 9_{1_i} as a cube composed of eight points, which would be

$9_{1_{i(1)}}$, ..., $9_{1_{i(8)}}$

and this type of mental projection along the lines of a limited cube of eight parts, or points, which can be broken up into eight more points, or a cube of eight more pints, which can be broken up into a cube of eight more points, is something which can go on and on and on in your mind. When you do this experiment, you should try and apply what we have done to each point, so that you can finally reach the final number of points, and the final point, which is

$${}^{16}16_{xvi(16)}$$

Using paper and pencil, if necessary try and guide yourself along each line of mental projection, as you visualise a cube, give it 8 numerical values for each point, dissolve the cube, while leaving the numbers at their proper points, and then visualising each point as a cube, so that what you do next is to dissolve the cube into numbers, and each number becoming a cube is dissolved into numbers, and so on and on and on, until you reach the limit.

It is my suggestion that you explore this experiment at least three times of week as part of a very deep magical meditation. This experiment is designed to build up the visual powers of your magical mind by making use of what is know as finite set theory. The next paper, will contain another experiment for you to use, which will make use of a set of points, which haven't any real limits.

Michael Aquarius

Monastery Of The Seven Rays,
4th Year Course in Esoteric Magic,
Introductory Papers to Part I.
Paper Number 4.

AN EXPERIMENT IN ESOTERIC MAGIC:
MENTAL PROJECTION 2.

This experiment is designed for those who have found Mental Projection 1 to be quite helpful. This experiment will further exercise the magical mind and enable the student to develop specific powers of the magical mind, so that he will be able to enter into magical worlds with a natural feeling of ease.

In this experiment we are concerned with infinity of mind, whereas in the previous experiment we are making use of finite sets of cubes and numbers, using them to project the mind into the field of magical being in a straight line, so to speak, as we broke up cubes into smaller cubes and these smaller cubes were in turn broken up into even smaller parts.

Now, we are working with a simple line. This we call the plane of infinity, so that there is a line, which extends from one point to another, and yet we are not concerned so much with the points from which the line extends, we are concerned with the line as it is.

This is the line:

Now, let us look at the line and let us imagine that there are two points on that line, we will call them A and B.

AB

For convenience, I have placed these line points, A and B, immediately next to each other. However, we will soon realise that they are not next to each other, rather they are an infinite distance apart from each other. Let me show you.

"Between any two points on a magical line, there is always a third point.

Therefore, this magical and mathematical law states that between A and B there must be a third point, no matter even how close they are to each other. This is the law of the continuum and it was discovered by some ancient Greek metaphysicians.

This law states that between A and B there is a third point. Therefore, it would seem to say that between A and B this third point, which we will call x, is not final. For there must be something between A and X, as well as something between B and X. Let me say that between A and X there is y and between B and X there is z.

But, this must mean that between A and y there is something, that between y and x there is something, between B and z there is something, and that there is something between z and x. In fact, the more you think about this line, and the magical law of the denseness of the continuum, which states:

"Between any two points on a magical line, there is always a third point."

the more you come to realise that you can go on and on in your mind again, finding points between points, and this will never come to an end. Try this experiment with your mind to show to yourself the full power of the infinite mind, which you have. Exercise this magical power of mind each day -- I say each day so that you will be able to realise that the magical power of the mind is the real power of your own mind.

In the experiment in the previous paper, I was very careful to call your attention to a limited set of numbers, which I set between the lines of cubes. I used the numbers from 1 to 16, inclusive. However, in this experiment in this paper, we are not setting any such limits, so that if you feel that your mind begins to feel very weak or tired or you experience a slight case of dizziness, then you should proceed with the breaking up of the line very slowly.

Experiment A.

Taking the straight line ________________________ and using your mind, without making use of any drawing paper, unless there is an absolute emergency, you will analyse the points between any two points and visualise at the same time the points as either numbers, lines of division, or as dots, along the line. This will take you into the continuum, which is an infinite world of magical mind. Proceed slowly, and follow what I have said. Do this experiment often, perhaps each day, in order to build the mind up so that it sees the actual way the inner worlds are.

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MENTAL PROJECTION 3.

There is a magical law which applies to numbers in much the same way as the law which applies to points on a line. It is as follows:

"Before any number there is always a number, and after any number there is always a number."

From this magical law, we may conclude that:

"The series of numbers is infinite, without beginning and without end, and that between any two numbers there is always a third number."

This means that the magical world is without beginning and without end, and that every part of it is without beginning and without end, so that whatever exists must be an infinite spirit or mind. This means that actual being is infinite. Now, let us exercise in a new experiment.

Take a line, such as this line ____________________, and then you must try to travel to the end of it, you will find that you cannot travel to the end of it, for it is an unending line. Next try and travel to the beginning of it, you will find that there is no beginning, for it is a line that does not begin. It is a line which just extends from one line-point to another, to another, to another, to another, endlessly, and without beginning. In your mind, try and go to the end of this line, you cannot reach that end, for you will always be able to imagine and visualise your mind entering into another state of that line, so that the line just continues on and on and on and on. Try to go to the beginning of that line and you will find that there isn't a beginning, so that the line goes on and on and on, before and beyond you, in whatever direction you are moving, on and on and on and on and on, forever. There is no beginning, as there is no ending. This is the infinite power of mind to move on and on and on and on in any direction.

Now, do this experiemnt with any line, like this line

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Now, you can realise that you can never come to the end of anything, because everything goes on forever, without any limits. This is what I will designate as the infinite continuum. This is what your mind is really doing as you develop your powers. This is the reason why we say that the mind is infinite, being is infinite, and that space is infinite, in esoteric logic, where this line

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really means that

BEING = SPACE= MIND.

Experiment B.

Using what we have said about this line________________________, explore this line in terms of its infinite number of parts, so that between every and any two parts there is always a third part, and then travel along the line in your mind from one point towards the beginning -- so that you will try to reach the beginning, but you never will -- and then from that same point toward the ending, but you will never reach the end for the very same reason. Therefore, you are right in the middle of experiencing the infinite power of mind. The mind, you now know from your own experience, is infinite in any and every direction. These are the experiments and exercises, which are used by myself each day. Try them, you too can become a master of the magical mind.

Michael Aquarius

Monastery of the Seven Rays,
4th Year Course in Esoteric Magic,
ntroductory Papers to Part I.
Paper Number 5.

ELEMENTARY STRUCTURES IN MAGICAL SPACE:

By elementary structures in magical space, I mean those four basic elements which form the fundamental type of entity to be found in magical space. Magical space is the space of the magician's working, it is therefore distinct from physical space, yet it is the medium through which the magician must control all space, including, therefore physical space. The elementary structures in magical space are the elementary structures of magical space. These elementary sturctures are the elements from which the entire world of magical operations is assembled and directed. This is the foundation of all esoteric magic, for while we have spoken of such field concepts as space, being, mind, and consciousness, we must now speak of the elements of the field, which are to be found in the magical spaces of space, being, mind, and consciousness. These elements are found everywhere and all magical systems are composed of them. They are four in number:

(1) The Magical Cube,
(2) The Magical Cube and its projections,
(3) The Magical Lattice,
(4) The Magical Matrix.

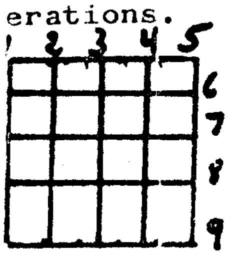
Of these four elements, I have spoken in the past two papers about the cube and its projections. However, what is important here is that all groups of magical elements, all sets of magical thoughts, for example, can be thought of entirely in terms of a cube and its parts or projections, which are in themselves, also, cubes. A magical cube, therefore may be understood as a set of beings, while a magical cube and its projections may be thought of as a development of this more basic idea, moving really in the direction of a system of cubes or parts or elements which can be developed without any fixed end. For we can easily apply the principles learned in Paper Number 4 of this course to the matter of the cube and see how infinity can be understood by means of a cube having an infinite number of parts on each of its lines, which can become easily each an infinite collection of cubes having the same property of an infinite number of parts on each of its lines, or sides, or boundaries. The idea, here, is that magical space is very regular in its patterns and composed entirely of magical elements, which can be discussed with much exactitude.

What is a lattice and what is a matrix? In the 4th or last part of our 1st year course, which served to introduce the student to the magical system which we believe in, it was stated that the masters of the inner retreat (1.5 of 52-1) expressed themselves through two activities, a museum department and a laboratory department, which could be understood in terms of "The Applied Lattices Research Institute" and "The Applied Matrices Research Institute". These two institutes are parts of our magical system and they are concerned with the two types of elementary structure in magical space which are ultimately the most important in the operations of magical consturction.

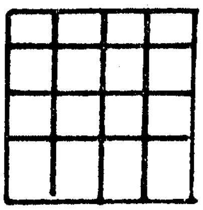
Now, we are in a position to discuss what matrices and lattices are from the standpoint of magical theory and practice. Let me say that a lattice, which I am going to draw on the side of this page is a magical geometrical figure, where the attention of the magician is drawn entirely to the upper, lower and side boundaries and angles which are elements, or cubes. But it is most important for you to understand that in the lattice, we are concerned with the limits of the figure, with the lines, which confine it, and with the values which we will assign to the side and the limits. This is why a lattice is such a simple and yet such a basic idea, and you can see that because it is composed of lines, it can be examined just like a cube or other magical object, and it can be found to be composed of an infinity of parts, all of which -- meaning each one of the infinite collection of parts -- is composed of an infinity of parts, and so on and on, and on.

It is important to understand that each lattice serves as the basis for further magical structures and that when we come to explain the other magical structures of the world of esoteric operation, we will see how they build out of the lattice concept, how they build themselves up out of a basic idea, which is itself built up out of other basic ideas. For this reason, lattices are necessary tools for the magician who is seeking to understand the nature of the universe, -- who is seeking to build up his own universe.

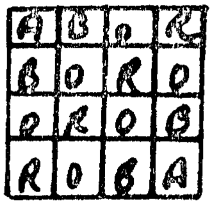
What is a matrix? I would say that a matrix is a much more complicated lattice, where you are actively making a coordinate division among energies, so that attention is drawn not to the boundaries or limits, either upper, lower, or side, but to the content of the confined areas, which are energies usually held in place by a coordinate division, or lines of division which are regular sequences for defining and containing a system of magical forces. Thus while a matrix might look very much like a lattice (compare fig.1 with figure 2), you will note that a matrix does have more to it (fig 3) magically than a lattice, for the former is a much more complicated magical structure than the latter, although because of this complexity, we usually think of matrices as finite parts of a system of lattices and matrices, which are infinite in every sense, although when we come to analyse each part we can do so more easily if we use finite or limited matrices in our considerations.



(fig.1, a Lattice)



(Fig.2 a Matrix)



A	B	O	R
B	O	R	O
O	R	O	B
R	O	B	A

(Fig 3, a Matrix with content designated)

From the basic diagram, it would seem that a magical matrix is what some magicians have usually meant by a magical square. This is correct, if we undertand that they very symmetrical arrangement of elements in a magical square forms a regular lattice-matrix pattern. In our system this is always true so that all of our magical squares form systems of magical power, and we are thus able to make the transition from figures to magical invocations of specific energies, which can be controlled entirely by magical thoughts. Thus, we have reached a very special point where the world of the magician is entirely intelligible. For each of the worlds worked by the magician, which are parts of my universe, is composed of magical forms of invocation, having a certain esoteric and mystical meaning, and that these words of power mean something definite and magical. They become the methods whereby we are able to clothe our ideas in sounds, and thus the transition from pure and abstract space to sound, as the first determination of space (as geometrical figures or elementary structures are still viewed as space) is sound, which is a principle to be found in the eastern and western systems of metaphysics and mysticism, known by the term "AKASHA" -- i.e., the space-time continuum, whose property is sound.

T	A	E	M	O
A	E	M	O	M
E	M	O	M	E
M	O	M	E	A
O	M	E	A	T

(FIG. 4)

T A E M O
A E M O M
E M O M E
M O M E A
O M E A T

(FIG. 5)

The matrix in figure 4 which is bound by the magical words TAEMO, OMEAT, OMEAT, and TAEMO forms five magical words. Each of these words has a specific magical meaning, and thus figure 5 is really the explication of a magical system of meanings. (Fig.6):

TAEMO	(the name of the magical being)
AEMOM	(resides in a magical cave)
EMOME	(located beneath the ocean -- the Atlantic)
MOMEA	(He will come to you)
OMEAT	(bearing great treasures)

(FIG. 6)

I think that once you have adjusted yourself to the way of working with magical names which follows our very precise matrix method, you will realise that the transition from space to sound is therefore a very easy magical process to experience. However, as this is only an introduction of the idea of the lattice-matrix method of magical analysis, I will close this lesson. For your practical work in this connection, construct five magical matrices, or magical squares using the list given as figure 7, and following the rigid forms given in figure 8, so as to avoid any problems and confusion.

PRACTICAL WORK

Using the models as set forth in figure 8, construct magical squares using the following five magical words:

LAMMANA
TALYTON
VORHATOR
OTTARMON
BALTIMRER

(FIG. 7)

Y	O	M	O
O	M	O	M
M	O	M	O
O	M	O	Y

E	L	O	E	M
L	O	E	M	E
O	E	M	E	O
E	M	E	O	L
M	E	O	L	E

(FIG. 8)

I am intentionally avoiding words which can cause a magical effect which would not be thought favourable. therefore the student may proceed safely in this experiment without fear of any unsuitable invocations or evocations occuring.

Please try and understand that each word forms a designated energy and so must be seen as forming a sequence of relationships, which are entirely magical and operative. This would seem to show that sound and space are so closely linked that magically, if not metaphysically, the one (space) is the cause of the other (sound).

With every blessing,

Michael Aquarius.

Monastery Of The Seven Rays,
4th Year Course in Esoteric Magic,
Introductory Papers to Part I.
Paper Number 6.

THE GNOSTIC TREE: INTRODUCTION, THE MAGICAL ARRANGEMENT OF MATHEMATICAL MIND.

Some time ago, Fabre des Essarts, who lived in Paris, at 110, Rue de Grenelle, and who was "Synesius, Patriarche gnostique, Primat d'Albigeois", wrote a book on "The Gnostic Tree", (*L'Arbre gnostique*, Paris: Chamuel, 1899). The purpose of this book was to discuss the development of modern gnosticism from its ancient and mediaeval schools and cults. However, in order to understand fully from within, and not from just outside, which is an historical type of understanding and which is greatly and frequently open to the criticism of being superficial, in order to understand from within, we must try to get inside the Gnostic Tree of Memphis-Misraim, which is the basis of this course, and therefore what we are concerned about is the magical structures which are found in the magician's mind and which make use of those "Gnostic Tree facts from which metamathematical and mathematical magic can be derived.

I am going to show you how to build up the Gnostic Tree in your mind, -- which is quite different from the Cabalistical "Tree of Life", although there are many similarities, -- but we must proceed very carefully because this concept of a Gnostic Tree is extremely complicated. In order to help with the factual growth of your understanding, I will develop our ideas by means of a DIALOGUE between myself and Fabre des Essarts, which took place in the higher mental world, recently, in fact the night before last.

THE MAGICAL DIALOGUE:

Michael: You must understand that I have been able to connect what I said about the foundations of sexual magic and the deductions of sexual magic, in as much as they discuss mathematical and metamathematical sciences with what I said about the four gnostic patriarchates in my lesson 26 of the course in Esoteric Engineering.

Fabre: If you have been able to make this basic connection, you will understand that in the Gnostic world of being, everything is related by means of a magical tree of implications which link up every part to every other part, in terms of the analogies of vibration. It is true that each gnostic patriarchate in your system does have an exact relationship to the foundations of sexual magic, and to those sciences, which form the basis of magical metaphysics.

Michael: The Gnostic Tree is the way in which in the mind of the magician, the entire field of mathematical existence is arranged. However, because there must be human participations in this arrangement, each of the patriarchates relates to a specific part of the mathematical world of ideal being. The analogies are much more than just analogies, they seem to be laws of implication and correspondence.

Fabre: Whatever exists in the magician's mind must naturally exist outside of his mind in the world of higher being and space-consciousness. Certain types of magical responsibility possess a special affinity to the magical worlds of one type more than to any other type. This is due to the fact that the thought-forms of the one world are constantly being contacted, whereas the thought forms of the other worlds are not so frequently contacted.

MICHAEL: In the foundations of sexual magic, we discussed the relationship between such relationships as entailment, inclusion, equivalence, and implication and such metaphysical or ontological categories as ideal essence and ideal substance, real essence and real substance, and then we proceeded to explore the possible relationships which could develop among these abstract forms.

Fabre: Now, you have taken two lines of mathematical science and you have determined their place by where on the scale of abstraction they belong, then you have correlated them to the worlds of ideal and real essence and substance. Some of these sciences are more abstract, i.e., set theory is more abstract than category theory, and lattice theory is more abstract than ring theory. Now that you have made a certain structure in the mind and on paper, it is possible to say that this is the Abstract Logic of the Divine Mind of the Gnosis. As such, this whole world is the basis for your world-work in esoteric magic, for, after all, esoteric magic will have its own foundations, deductions and experimentations and projections, just as does sexual magic.

Michael: These two lines of mathematical being seem to be related by means of two laws: homology and cohomology. Let me define homology for Gnostic magic as unity of logical structure in terms of all logical relationships, and let me define cohomology of logical structure in terms of the plurality of logical structure in terms of all logical relationships, such that one is the One and the other is the Many of ancient metaphysics, but held together by magical laws to the exclusion of every irrational element.

Fabre: You will also divide up these universes of discourse according to whether or not they pertain to the area of homological law or to the area of cohomological law. Then, areas will be divided as to whether they are true in an ideal sense, by reference only to abstract meaning (althetic truth) or if they are true in a real sense, by reference only to concrete meaning (existential truth). If they are the former, they are the domains of mathematical science within the gnostic encyclopaedia, but if they are the latter, then they form the fields of mathematical science within the gnostic encyclopaedia.

Michael: It is obvious that if there is some extrinsic factor which must be taken into account, such as for example the question of measurement, or the metric of being, (such that a dimension can be meaningful when it is treated as a way of measuring being) this would make dimension theory less abstract than something like matrix theory, which is less concrete, and so matrix theory would seem to more ideal, or less related to matter in the basic and metaphysical sense of being-in-extension. These factors would constitute the basic diagram of the dynamics of being in this sense, so that perfect and ideal being is to be found only in abstract realms, while the more concrete modes of existence participate more and more in the world of matter, or else we can say that the material world becomes more and more ideal and spiritual as it becomes more and more a participation in the ideal worlds of dimensions, symmetries, rings, and categories. In the case of rings and categories, intelligibility of being is considered less abstract than the perfect empty-or-nirvanic quality of sets and lattices, which verge on the world of nothingness in their perfected abstraction.

Fabre: It should be said, thoughtfully, that when the magician builds up his world of being, when the magician seeks to create his own very special universe, he must draw upon the worlds of mathematical science in a very unique way, so that his world of thought-forms will hold together, and have a certain relationship to being, which we call reality. In other worlds only a magician who builds up a world based on the Gnostic Tree will be able to hold his creation together.

Michael: In subsequent papers, I will elaborate this Homological-Cohomological system of The Gnostic Tree and discuss each of its parts. But for the moment, I am seeking only to unveil it as a magical structure of abstract mind. I am attaching a diagram of this Tree to this paper, and I am outlining a little exercise for the students to do in order to become more and more familiar with the concept of a magical Gnostic Tree.

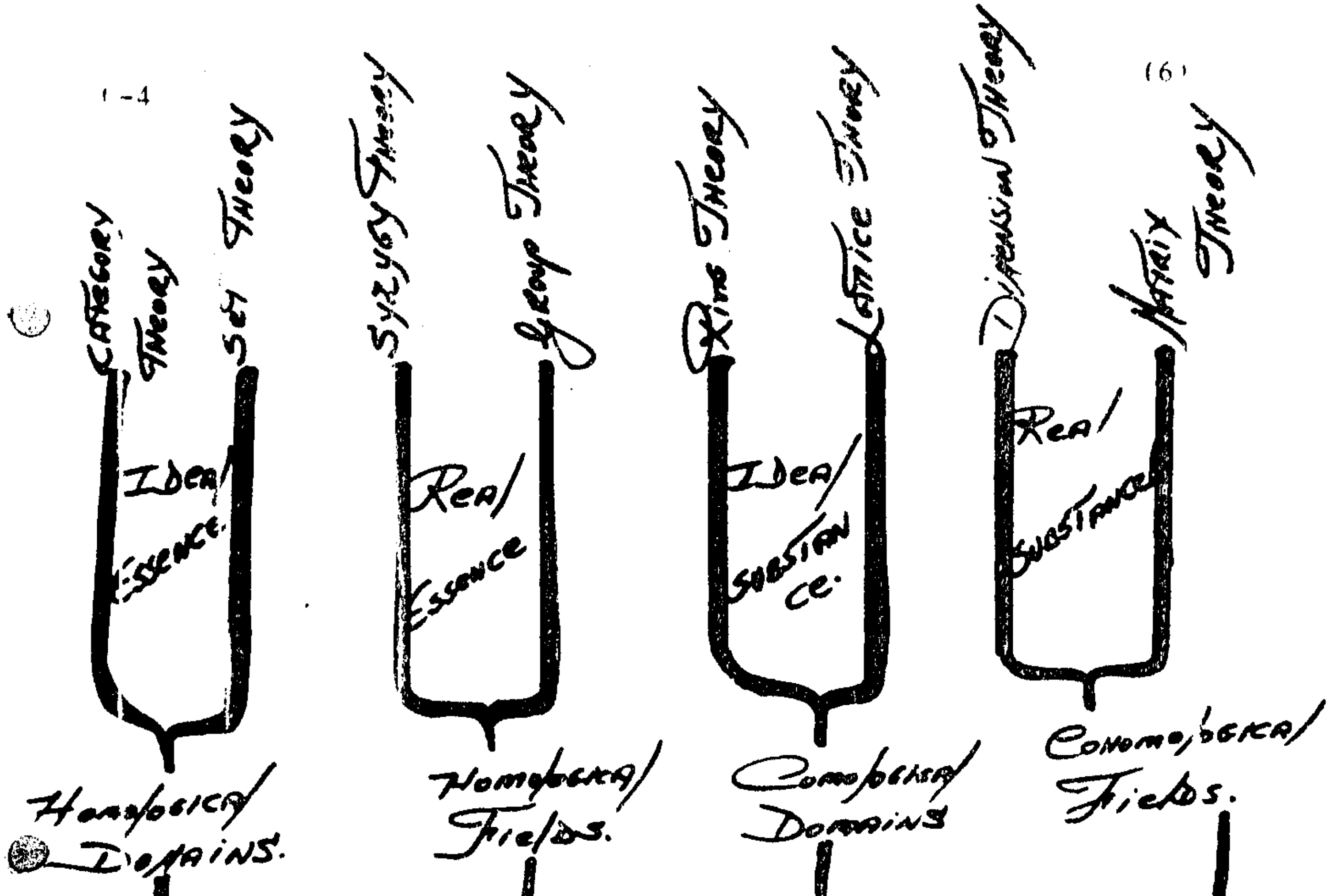
THE STUDENT'S EXERCISE:

Study the structure of the magical Gnostic Tree on the next page of this essay-lesson. Then go back to the 1st part of the 2nd year course in sexual magic and taking the notions contained in "The foundations of sexual magic" make certain magical arrangements on paper and in your mind of these principles, laws, relationships, categories, -- whatever you wish to use, or all of them, if you wish -- and then build up certain magical structures which are your own Gnostic Trees of being and thought. Then visualise these structures in space, surrounded by a field of light, and then create others and visualise them absolutely in space. After a while start of combine these various structures that you have made by means of magical connections and lines of magical or gnostic implication. Try to do this exercise before going to sleep each evening and you will find that a certain structure and influence from the gnostic tree will creep into your dreams and influence you in a very wonderful and magical manner.

CLOSING NOTE:

I am attaching a diagram of the Gnostic Tree which I will seek to explain in future papers. Please study it closely, so that you will be able to expand your intellectual imagination through this study.

Michael Aquarius


1-4
(6)
Category Theory
Set Theory
Idea/Essence.
Syzygy Theory
Group Theory
Real/Essence
Ring Theory
Lattice Theory
Idea/Substance.
Dimensional Theory
Matrix Theory
Real/Substance
Homological Domains.
Homological Fields.
Cohomological Domains
Cohomological Fields.
Homological Area.
Cohomological Area.
The Gnostic Tree.
Rooted in Abstract Logic.

Monastery of The Seven Rays,
IVth Year Course in Esoteric Magic,
Introductory Papers to Part I.
Paper Number 7.

THE VOUDOO THEORY OF SPACE AND NUMBER

> "When the Houn'gan speaks of space and number, he intends, without exception, those essences or points in magical space and in the esoteric space of the magical imagination, which form the extended body, or extensive continuum, of the Great Legbha. Without exception, also, we must say that every number is an ideal participation in the Great Legbha -- in a word, each number is a Luage. Lastly, when the Houn'gan speaks of the magical control and use of space and number, he speaks entirely of that realm of power which lies within the magician's exclusive control, a power transmitted to the initiate by his Loa, a power which is ordinarily reserved only to the Loa, themselves, for the making and governing of the entire universe, both visible and invisible."
>
> (Hector-Francois Jean-Maine, "Notes on Voudoo Meta-mathematics and magical operation," translated by Michael Aquarius, 1972).

Much of our magical theory and operational working comes from the Haitian esoteric tradition, which I have been very careful to point out is different from the Haitian religious traditions of Voudoo. As in everything else, there are those elements of any experience which have both a religious and an esoteric meaning, except that in Voudoo the esoteric meaning is much deeper and ordinarily unknown to even experts of social science in the field of the Voudoo religion. To say that Space and Time are vague mysteries -- as is done in the Voudoo religion -- is not enough, for in the very Voudoo esotericism, there are many explanations to be found which are open only to the initiates of the mystical schools, such as La Couleuvre Noire, which is our own special inner school of Voudoo esotericism, and of which the author of the above passage is the international chief.

Hence we are to understand that space and number are parts of the extension of the divine being, and that because space and number are abstract magical essences or points and their relations, the magician who is working with the world of space and number is coming to work entirely with the body of God, in the sense that after you have removed the qualities which fill space and number with such diversity, and after you have made a very careful act of abstraction, then what you have left is the magical essence with which the Voudooist may work directly. Take away all of the qualities of space and time, all colours and sounds, all shapes and surfaces, and what you have left is the esoteric being of pure mind. This reality is the divine

Legbha, which is the substratum of all existence. A very similar view is held in esoteric Buddhism, where by a very similar operation it is possible to remove all qualities and realise the essence of Buddha, whose body is the mystical substratum of existence. Buddhism and Voudoo in their esoteric aspects are essentially one in principle, because they are one in principal.

After this magical operation has been performed by the initiate, he is then able to exercise those powers which he has developed in order to control and to work the universe and to build up systems of worlds, both inner or outer, in precisely the same way in which the gods, or Loa, build up the cosmos from the elements of their magical imagination, and with the capacities of their esoteric and magical wills. This is also a common practice in the field of esoteric Buddhism, where worlds come into existence because they are willed and imaginatively brought into existence by the gods as creators. This knowledge is the basis of all magical theory and practice, both western and eastern, in its fundamental reality and law. Here is another quotation from my brother esotericist, Dr. Jean-Maine:

> "For the Houn'gan-who-knows-and-who-sees, which is the very highest of initiations, the world of space and numbers may be viewed as a sort of extension of his own body into abstract consciousness. He has had to become the Luage in order to receive the immediate and direct participation of the Great Legbha in his own consciousness-at-will; now, he must realise that where there is to be found the body of Great Legbha, there his body as Luage is absolutely to be found. Where he is able to see the inner worlds and all of their magical contents moving as flashes of light and abstract form through an equally abstract space, so he must understand that it is his body and that of the Great Legbha, united in the metasexo-magical and mystical marriage, that he sees. Where he feels certain powers rushing against him and around him, these he must realise are the forces and processes of his own being, extended into infinity. Where he comes to experience certain strange mysteries and to bring back these truths to be taught, he is reporting essential autobiography. Where he perceives the very changeable energies of the inner worlds which are constantly making manifest the changes of nature, he is living through directly the manifold changes and movements of his own will and judgement. And, lastly, where he experiences the profound permanence of spiritual being and identity of magical substance, there he experiences and comes to know, each time in a deeper and deeper sense, the magical and metaphysical permanence of his own union with Great Legbha."
>
> (Hector-Francois Jean-Maine, Ibid.)

The reason for our excursion into the Voudoo theory of space and number has been to give an extension of our view of the magical tree of mathematical being, which in paper number 6, has been described so carefully. We are concerned to show that these magical constructions are not foreign to the very being of the magician, but that they are actual and real experiences of his being and consciousness. It is important to understand that the student must not think of the field of magic as something outside of himself, for it is something well within himself, well within the mystical universe which is to be found within his existence, In a very important sense, his consciousness now includes the whole of existence in its fundamental state. He is the magical master of a certain destiny, which is of great importance in the building up of the inner wisdom that all is one, one in the magical consciousness.

Student's Exercise:

In order to realise the inner unity of consciousness and in order to build up a certain awareness of the power of the mind and imagination to control and to build upon experiences of a totally magical character, we must realise that magical being is one. Therefore, the student will follow out this four part magical exercise, in order to realise the deep power of the magical mind in abstraction and imagination.

Part I. The student will make a drawing on a piece of paper, within a square of a tree and perhaps other objects, such as grass, perhaps an animal, etc. He should colour these objects with a pencil, or shade them in a certain way, so that they appear to resemble nature.

Part II. Assisted by a very good eraser, let the student then begin to remove all the shades of colour and the colours which are found in the scene. He will be left with the outlines, or forms of the objects, i.e., the tree and the grass, etc.

Part III. Let him now with the eraser remove carefully the shapes of the trees and grass, and the contents of the drawing. This will result in their being a blank sheet of paper before him.

Part IV. Let the student now gaze upon the blank sheet of paper and repeat in his mind the process which he went through with pencils and lastly with the eraser, each time he should think of how he is looking beyond what appears to the eyes on the paper to the pure field of space. As he becomes skilled in this operation, let him take any other scene, either from life or from some book, or paper, and repeat this process of the abstract imagination. When he has done this he will realise how it is possible for the imagination and the abstract mind to work together. Then let him begin to imgine various magical forms present in space, or else let him do some of the previous magical exercise which we have taught in these recent papers. The entire purpose is to make the mind and imagination strong in the use of certain ways of seeing, which go beyond the range of the senses. As my brother esotericist has written:

"When the Houn'gan has developed his powers of perception to that degree which allows him to see-the-Loa and their works, then we may say that vision, imagination, and thinking are all working together and in harmony. He has come to that stage where the eyes are no longer physical but have become metaphysical. He will be able to see the entire world as a system of magical forces, and as he can see so he can do. For it will now be possible for him to act in the inner worlds, into which he sees. There is not any window which separates this initiate from the actualities of invisible existence, he is there as he sees himself to be there. When this achievement has been realised, we can then-- and only then, -- measure the degree of his initiation and the level of his occult consciousness by what he will tell us. Some persons may have gotten into this world through an improper lack of balance in their psychic mechanism, others may have forced open the doors through drug taking or some chemical abuse; but when the true initiate makes his report, the experts can easily judge by his production, that he has mastered his gift of the prize of the eyes. Then, they should realise as experts in these esoteric matters, that when he speaks and when he writes, it is not the Houn'gan, nor even the initiatic Luage who speaks and writes, it is alone the Great Legbha."

(Hector-Francois Jean-Maine, Ibid.)

Michael Aquarius and Hector-Francois Jean-Maine

Monastery of The Seven Rays,
IVth Year Course in Esoteric Magic,
Introductory Papers to Part I.
Paper Number 8.

THE INTUITION OF SPACE IN ESOTERIC VOUDOO

> "The esoteric Houn'gan has developed the capacity to see the fabric and frameworks of space in a very spacial sense. He now can see space in the same sense that the non-initiate can see the world of colours and solid objects. There has been some special transformation of the power of sight so that in the brain a magical imposition has occured over the field of physical vision. Not only does he see the world as anyone else could see it; but he is able to adjust the images so that his imaginative power can add to or subtract from what he sees, and this is complicated by another factor. He is also able to see beyond what is given in physical vision and he is able to project any image given to his brain, and he is able to remove that image so entirely that while physical vision continues, he sees now something else, or nothing at all. This psychological quality is noted in those patients who have become 'blind' through no physical sense. But as the Houn'gan's powers are due to acts of magical will, they cannot be considered pathological, unless the acts are subconsciously induced, which is never to be found in esotericism. However, there does occur a state where the seer looks out beyond anything that he might have wanted to see, and gazes upon light fields of nothingness. Then we say that he has been 'blinded by the gods'. In such a case, he is only concerned with the magical vision or intuition of pure space. In this sense, if we say that being = space= consciousness, such a person has been able to see consciousness. This gift of the eyes is to be found only in Voudoo, esoterically considered, and there it must be considered very rare. Also, we might note that always the intuition of space in esoteric Voudoo is the experience of seeing magical light, no other major quality can be said of it, and in judging the healthiness of visions, the esoteric Houn'gan will always ask concerning the quality of light involved, just like the impressionist painters of 19th century France."
>
> (Hector-Francois Jean-Maine, "La Prise des Yeaux", translated by Michael Aquarius, 1972).

When people speak of clairvoyance in occultism it is usually very unlikely that they know anything of which they speak. They have only very vague views, and mainly they believe in feelings and sudden rushes of images. How different then is the magical view as it is found in the above passage, where the mechanism of second-sight is explored and judged in terms of its qualities of light and union with the gods. This seems to be the only worthy approach, for we are concerned with a magical and exact understanding of visual experience in its occult sense, which does not invite the unhealthy qualities of psychism and vulgarity. But the goal of all seeing is the imaginative seeing of space as light, and this intuition of space, which is beyond the merely physical act of seeing, is the basis of the magical work of building up the world into a system of mystical realities. We must begin with the ultimate basics of being and then we must build up everything, and we must be able to see what we are doing, we must be able to see everything.

In order to experience the reality of the intuition of space, I am going to do two things. We will first have another quotation from my esoteric brother, and then I am going to present a very useful exercise for the development of the power to have the intuition of space. Both the quotation and the exercise are closely tied together, and so the student will find that the exercise applies the lesson of the passage from Dr Jean-Maine. The passage, taken from his esoteric work, "La Prise des Yeaux", or "The Seizing of the Eyes", presents the basic principle behind the esoteric Voudooist theory of vision.

> "When the young Houn'gan has begun the experiences which are associated with the prize of the Eyes (I am here speaking of myown experiences) he will gaze out upon the vastness of space and begin to focus his eyes upon a certain calm object. It is very important to focus upon something which is calm, for the power to concentrate is better in such a situation. Later he may go onto something moving, less calm, or more difficult to capture with the eyes. He will then focus with his eyes and he will begin to gather all of the qualities which he has before his eyes into groupings of colours and substances and forms. These he will abstract one by one from the total field of his intent gaze, and he will move more and more deeply into the world of concentration. Little by little, the objects will dissolve into ribbons and rays of light, playfully moving -- he has discovered the nature spirits. Little by little, the forms will become more and more regularised and formally geometrised, radiating an energy and subtle power -- he has discovered the angels. Little by little, as his intensity of concentration grows into a meditation, the forms will become relationships and patterns of abstract measurement -- he has discovered the Syzygies. Little by little, as his meditation approaches upon a pure state of contemplation, the relationships and patterns, however abstract they might be, dissolve into the pure field of light -- he has discovered the intuition of space. Now, the eyes can only see the calm field of light, but then by some subtle mechanism, which must be absolutely invisible, the light becomes a field with some faint flickering of light, gradually we can see flickering lights. The flickereing lights begin to move and to dart about rather curiously, exhibiting a complicated pattern, which after much observation becomes easily understood and logical. These lights seem to come from nowhere, and they operate in ways which reflect a certain law or inner rhythm of existence. Gradually he will come to know these lights and to participate in their being. Gradually they will come and speak to

him, but not as something outside, but more as the way in which someone will speak to himself, when thinking about some problem. Gradually they will take on the whole fabric of meaning, so that each flickering and each movement will mean something. Then, the seer will understand the mystical meaning which we attribute to Light in the Holy Scipturers. "All is light' he will say. "More light, more light' he will seek."

(Hector-Francois Jean -Maine, "La Prise des Yeaux",
translated by Michael Aquarius, 1972)

EXERCISE FOR STUDENTS

The student should now concentrate on a field of pure light and he will try to experience the field of pure intuition so that he may begin to see the flickering of the lights. This exercise combines the experiences of the 1st year course in meditation with the recent papers of this course.

Michael Aquarius and Hector-Francois Jean-Maine

Monastery of the Seven Rays

Monastery of The Seven Rays,
IVth Year Course in Esoteric Magic,
Introductory Papers to Part I (2nd Series)
Paper Number 9.

THE CULT OF MIRROIR-FANTASTIQUE: FROM THE INTUITION OF SPACE TO THE SEEING OF THE MYSTICAL GEOMETRY OF LEGBHA.

"When the esoteric Houn'gan has reached a certain degree of magical achievement, he is then able to 'look-out' upon the fields of magical being which are found in the realm of inner light. If he will but gaze more and more into the fields he will begin to discover a certain regularity of mystical structure. He will begin to recognise the mystical geometry of the Voudoo Christ. This mystical geometry is called in esoteric language, as totally distinct from religious language, The Great System of the FA. The FA is both self-conscious and independent in its divine being. It is the basis of all magical structures. If the magical crossroads, or Carrefour, is the 'body of Christ', then the Fa must be understood to be spirit of the Christ. For the Fa and the Great Highway (Grand Chemin) which are one, as the mystical union of the spiritual Christ essence and Christ substance, form the higher or archetypal world of the divine logos. Between the 'Body of Christ' and the 'Spirit of Christ' we find the 'soul of Christ', the mysterious anima Christi of the mediaeval catholic theologians. In esoteric Voudoo, the 'Soul of Christ' is an emanation towards the body, as well as the evolution of the body into spirit; This is designated in esoteric Voudoo as 'Mirroir-Fantastique', as in this'magical mirroir', the Christ may be said to act in his principal states of consciousness. The symbol of the Christ is the sea-shell, for the Fa is worked by means of the sacred sixteen sea-shells in Dahomey. The sacred symbol of Mirroir-Fantastique is the sea-shell of unity between body and spirit.

The principles of magical geometry are to be found in Fa, which is literally the world of axioms and magically self-evident ideas. The application of magical geometry is to be found in Carrefour, Legbha-Petr The ideal world of theorems, however, and those methods of proof which are intuitive rests in the world of the mirror. Here reason and intuiti blend in the unity of mystical vision. One does not have to think something out, one has merely to see with the inner eye the method of demonstration. The esoteric Houn'gan has mastered the world of inner space and light. Now, as he seeks to learn more and more about reality, he will explore this world guided by magical theorems and equations. as he seeks to learn more and more about the inner being of true magic, ill and knowledge in the act of seeing. The perfect

In esoteric Voudoo the act of seeing has been so refined, that it isn't even necessary to open one's eyes in order to grasp reality. Reality is there, it is seen by means of the inner vision, which probes the unseen worlds gradually making them more and more visible to the inner senses. As one gazes more and more into the unseen, one becomes conscious more and more of a certain magical geometry or system of symmetry, which pervades the inner worlds of light. To see this world is not enough, however, for it must be 'brought-back' to the external world and applied through rituals, research, or some other acceptable method. Between the two poles of this experience, there rests the territory of the Mirror, who is also a self-conscious and independent being within the totality of the Christ. The method of bringing through this reality (which is also an ideality) is by means of certain mystical equations and theorer The esoteric Voudooist should also be a very capable metamathematician. He must work with the inner worlds as they are the fields of his geometry and occult algebra. What he does is move in his inner consciousness, intuition, and abstract mind between the world of axioms and the world of applications through the world of theorems. This is the world of geometry as a science, or body of knowledge. Now, we might ask about the world of geometry, which this science is about. The answer is simple. The inner world of pure space and mystical arrangement which is the world of light and all of the dynamics which we have seen does give off a certain symbol to the mind. This is the entire world of axioms, theorems, and applications. This is a symbol of the Christ, or the mode of His revelation. The pure space, which is beyond the world of proofs is also a geometry, in the sense of a geometrical object or objective. This is the direct vision of the Christ in the state of being prior to revelation. This space is distinguished by being composed of four different types of spaces:

(1) The Primordial Space of the FA-Grand Chemin (Ideal Essence)
(2) The Ideal Space of Mirroir-Fantastique (Ideal Substance)
(3) The Real Space of Carrefour (Real Essence)
(4) The Real Space of Luage, Incarnation and Concreteness (Real Substance)

The esoteric science of the mystical geometry concerns itself with only the first 3 points. The fourth point is entirely related to the field of sexual magic in the external world, although it too is highly esoteric. But the Luage mystery is not considered by esotericisms to be a geometrical mystery, rather it is viewed as a mystery at the basis of sexual magic. The science of sexual magic is based upon such mysteries as the Luage mystery, while esoteric magic is based upon geometrical mysteries. It is for this reason that we speak of axioms, theorems, and lastly, applications. This is the threefold distribution of geometry in the sense of a science, while the fourfold distribution of geometry as a space-reality is the basis of this esoteric science.

As part of this fourfold and threefold distinction we must introduce the distribution of light. Geometry as a science is about light, because space is light. Consequently, only the esotericist who has received the prize of the eyes can really do the geometrical scientific work of the inner worlds. This is why clairvoyance is a necessary condition for higher magic, especially for the magical work of the FA and the Mirrioir-Fantastique. It is possible to be successful as a magician and to the work of Luage and even something of the Carrefour work, either sexual magic or ritual magic. However, all types of magic which depend upon ideal being demand the possession of the gift of the eyes by the operator. And by clairvoyance we mean one thing only: the nature of esoteric vision and intuition which is possessed by the members of the innermost schools of Voudoo. Other understandings of clairvoyance will not do, for they are based on other presuppositions, such as mediumship, oriental modes of training, and non-mathematical considerations.

In summary, we must quote again from Dr Jean-Maine:

"Esoteric vision must be understood fully as a union of both seeing and constructing. This latter matter relates to both images and thoughts. For the esotericist in Voudoo, there is no need to depend upon an interpreter to assist in the communication. He who sees tells what he has seen. For if he could not tell us what he had seen, he would not have been able to see at all. There must be a perfect union between seeing and explaining. Intuition and understanding must be one. The mind must enter into the imagination. The mind must be united with the imagination, and this is what is done to the candidate when he receives the Prize of the Eyes. The mind and imagination are blended or married mystically.
By means of this process, the traditions and rites of the esoteric Voudoo are clearly set apart from all other forms of initiation and psychic development. Without passing any judgements, it must be understood that esoteric Voudoo has developed one type of instrument for its work. Now, it makes use of this instrument in a very specific sense. This specialisation is at the very heart of Voudoo, as an esoteric form of existence." (Ibid).

STUDENT'S EXERCISE:

Using the diagram which appears on 3-3 of the 2nd year course in sexual magic, you will place onto that chart the three remaining parts of Legbha (Fa-Grand Chemin is already on the chart), which are Mirroir-Fantastique (level of the 4 Marassas), Carrefour (level of the esoteric trinity), and Luage (Between the esoteric trinity and human institutions). Perhaps it might be helpful to make a large, newer chart for this purpose on paper or card-board

Michael Aquarius and Hector-Francois
Jean-Maine

Monastery of the Seven Rays,
IVth Year Course in Esoteric Magic,
Introductory Papers to Part I (2nd Series)
Paper Number 10.

THE CULT OF MIRROIR-FANTASTIQUE: ESOTERIC FOUNDATIONS OF THE MYSTERY OF SPACE.

"The priest-kings of Dahomey, having inherited the mysteries of Atlantis, knew that the immediate vision of the divine would give extraordinary powers to even the very highest initiates. Therefore, they veiled the mysteries in the rich cloak of symbolism. FA became personified as a mythical being, closely identified with Legbha, but in no sense a part of his esoteric character or being. Ifa, the mystical name for le grand chemin, became a mystical city, the Shamballah of Voudoo, the mystical city of the Sun of Haitian Folklore, la Ville-aux-Champs. The ultimate mystery remained a secret and the esoteric teaching was withdrawn to the inner planes, only to be revealed with the advent of Creole occultism. For while the Dahomean culture had lost the esoteric approach, yet retaining the treasure house of the mysteries, the French esoteric and gnostic currents possessed the key. Those who combined the esoteric lore of both cultures, fusing them into the synthesis of Haitian esotericism, were now able to enter the fullness of Atlantean wisdom.

The esoteric Houn'gans were now able to enter into the worlds beyond the veils of sense and they were able in this power to gaze directly upon the very foundations of ultimate mystery. They saw space in its purity and thus gazed upon the face of God. By means of this experience of the beatific vision, they were able to follow with their minds the total process of creation, for with their imaginations they were able to see the chains of emanation and existential outpouring. The whole pantheism of metaphysics became their direct experience. The entire inner life of God became their own participation. In unlocking the mystical keys of the Dahomeans, which rested behind the closed doors of a locked mythology, they were now able to unlock the doors of creation. Ultimately, no mysteries would remain beyond their immediate participation. For them and their initiates, the mystical ascent went far beyond the ordinary four levels of Voudoo initiation. Their own life and the immediacy of the divine experience gave a totally different meaning to 'La prise-des-Yeaux'".

I must be understood that the esoteric foundations of the mystery of space are not objects of knowledge for all Voudooists. Only those who have 'gone beyond' the ordinary and religious range of the subject have even a slight hint of what might be implied by these concepts. Ordinary Voudoo is a religious system as such and it cannot make any real claims to the occult. The ordinary Voudoo priest, however, has certain magical powers, which he can cultivate. The direction of this cultivation will determine the course of his magical development. The mode of development, if proper, will lead to the Prize of the Eyes, otherwise it will lead to a quasi-mediaeval type of superstition. Once there has been this type of development, it is possible to arrive at a unique mode of consciousness which gives to the possessor the entry into the invisible world. This practice which goes beyond the most refined forms of Chamanism has its roots in a mathematical interpretation of esoteric vision. Other methods of occultism go beyond the ordinary range of the Voudoo faith, but they do not arrive at the precise point of esoteric Voudoo, which directs itself along very exact lines of growth and inner development. The lines have been set out in advance by means of a mystical theory of axioms, a mystical system of theorems and equations, and a mystical system of magico-geometrical applications. This systematic approach marks off esoteric Voudoo, especially in the cult of theorems and equations, as a completely unique and magical system. Hence, the esoteric foundations of the mystery of space form that portion of the inner worlds. where the older magical consciousness of Atlantis is fully restored.

Note on The Space-Intuition and Light-Vision concepts in Esoteric Voudoo:

"The entire world of esoteric experience may be understood to be a single and unified experience of being and ideal existence. The intuition of space and the vision of light are one because from experience and not from any doctrine, we have felt the inner worlds as one type of reality. When the esoteric Houn'gan, therefore, seeks to enter upon the world of light, which is the basis of his magical geometry, he must first of all realise that the light is both seen and perceived in the unity of space and light. Vision and intuition cannot therefore be too carefully separated. The Voudooist must realise that because of the unity and simplicity of light, both light and space are one reality. Light and space, moreover, are the very same reality. This activity of existence in the worlds, as a matter of metaphysical fact, means that being is one and that reality is one and that ideality, if it means anything at all, does mean truly that reality is both seen and intuited in the very same act and that only when it is no longer possible to have this unity of experience is it possible to say that reality is no longer ideal. Ideality means therefore that which is both intuited and seen in the same act, or that which can be so experienced. Many magicians have been as lost as the metaphysicians for an experiential definition of thedifferencebetween ideality and reality, ideal being and real being. Now, we know that this difference can be explained in very precise terms, as the presence or absence of the unity of space-intuition and light-vision."

STUDENT'S EXERCISE:

The student should review the exercise given in paper Number 8.

The passages in quotation marks are form "La Prise des Yeaux", by H.-F. Hean-Maine, translated by the author of this course.

Our blessings always,

Michael Aquarius and H.-F. Jean-Maine

Attachment to Paper Number 10.
"The Magical Student's Esoteric Notebook":

Beginning with this lesson, the student will keep a magical notebook in which he will make certain occult notes as directed by his teacher in these lessons. Each entry in this notebook will be designated as either a 1st, 2nd, 3rd, or 4th type of magical entry, or information. The meaning of these types is as follows:

1st type: Refers to information concerning the Luage principle in the Legbha metaphysics and magic. This is the field of sexual magic.

2nd type: Refers to information concerning the Carrefour principle in Legbha metaphysics and magic. This is the field of ceremonial magic, healing, and protection-methods. This is magnetic magic.

3rd type: Refers to information concerning the Mirroir-Fantastique principle in Legbha metaphysics and magic. This is the field of magico-metamathematics. as in La Prise-des-Yeaux.

4th type: Refers to information concerning the FA-Grand Chemin principle in Legbha metaphysics and magic. This is the field of magical foundations, esoteric ontology, and real divination and magical tharot.

The students will now copy into their notebooks the following list of plants, roots, and herbs, which are sacred to certain Voudoo gods, and which are to be designated as "2nd Type Magical Information".

LIST NUMBER 1.

GROUP A. Sacred to Maitre-Grand-Bois-des-Ilte:

i. la quintefeuille
ii. la mandragore
iii. le vanillier-feuille
iv. l'asperule odorante

GROUP B. Sacred to the Legbhas:

i. Tisane creole (Legbha-a-ti-Bon)
ii. l'ences (Papa Legbha)
iii. la racine du roi salomon (Maitre Carrefour)

GROUP C. Sacred to Ogoun:

i. calamus draco (Congo Savanne)
ii. les haricots rouge (Ogoun-Chango)
iii. les tabacs (Ogou-Fer)

GROUP D. Sacred to the Guedes:

i. l'armoise amere (Baron la Croix)
ii. la liveche (Guede-Azacca)
iii. la valeriane (Baron Cimitiere)
iv. le cafe-aux-endives (Guede Nibbho)
v. les feves blanches (Baron Samedi)

GROUP E. Sacred to the Simbis:

i. l'hysope (Simbi-en-deux-eaux)
ii. la verveine (Simbi-Agwe)
iii. l'eucalyptus (Simbi-en-deux-eaux)
iv. la tisane-des-fleurs (Simbis-les-beaux)

In future papers and lessons, certain exercises will be given which will instruct the student in how to prepare magical packs and other occult objects for protection and healing, based on information such as the above list.

Michael Aquarius and H.-F. Jean-Maine

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Introductory Papers to Part I (2nd Series)
Paper Number 11.

THE CULT OF MIRROIR-FANTASTIQUE: SELF-EXAMINATION FOR THE VOUDOO STUDENT=

We have decided in this paper to submit to the student a list of those questions, which we believe to be most important, for determining the correct attitude of the student towards the subject matter of Esoteric Voudoo. It is important, therefore, that each student answer in the quiet of his own heart these questions, so that he come to realise what his mental and emotional attitude towards the Voudoo expérience is. These questions are to form the basis of the student's further self-examination, and they are to be included in his magical notebook, as "General Information, which applies to Types 1, 2, 3, and 4 magical work". This series of questions should be reviewed by the student from time to time, perhaps on a monthly basis, in order to determine just exactly his inner progress in becoming one with the psychology of esoteric Voudoo. We will now present the questions, which in a way, make this lesson an entirely practical or operational exercise.

VOUDOO SELF-EXAMINATION:

1. What is your race, family nationality, or tribal background, and how does this help or limit you in the experience of Voudoo?

2. What is your religious and cultural background and in what way does this help or hinder you in the Voudoo experience?

3. What is your understanding of living according to a Voudoo rule of life? Have you tried this for some time?

4. Have you experienced the metaphysical phenomena of Voudoo?

5. Have you ever been the object of the psychical phenomena of Voudoo?

6. Have you ever been the object of the occult phenomena of Voudoo?

7. What is your aim and motive in becoming interested in the study of Voudoo esotericism?

8. How do you understand the word "Voudoun"?

9. Why have you come to this school, the Monastery, rather than to some other school of Esoteric Voudoo?

10. Have you ever belonged to some other school of esoteric Voudoo?

11. Have you any plans for entering another school of Voudoo?

12. Why do you think that the Monastery is the strongest school of esoteric Voudoo?

13. Do you believe that subtle and magical forces, controlled by experts, rule this world?

14. Do you believe that these experts are the high-prests and masters of esoteric Voudoo?

15. Do you believe that human destiny and the history of nations can be controlled by Voudoo masters?

16. Do you believe that the world is essentially a reflection of the ideas in the Divine Mind of the Voudoo Christ?

17. Do you believe that Voudoo is concerned with healing and protective work?

18. If you were unable to pay the fees which are asked for instruction, how would you pay the Voudoo gods for these instructions?

19. Do you believe in possession by the Voudoo gods?

20. Are you sympathetic with the idea of mystical marriage to the Voudoo gods?

21. Intuitively, do you have a special feeling of fondness towards a particular Voudoo god?

22. Do you believe that the social ethics of Voudoo is identical with that of the Gnostic and Catholic religion?

23. Do you believe that the personal ethics of Voudoo is identical with that of the Gnostic and Catholic religion?

24. Do you really understand that the Voudoo religion is different from esoteric Voudoo?

25. Do you understand that your instruction is in esoteric Voudoo and not in any primitive religion or folklore?

26. What do you understand by magical study in Voudoo?

27. What do you understand by practical work in Voudoo occultism?

28. What do you understand by initiation?

29. How many types or degrees of initiation do you think there are?

30. What are these types or degrees of initiation?

31. Who gives the initiations of Voudoo?

32. What do you think is the difference between a secret society and an esoteric school?

33. Do you want to belong to a secret society, an esoteric school, or both?

34. Have you read any books on the subjects covered in this list of questions? If so, review them in your mind, or list them on paper.

35. Will you have enough privacy to study the esoteric sciences of Voudoo undisturbed?

36. How do you really think it is possible for black magic and occult evil to be effective?

37. What is white magic and how does it work?

38. How would you go about convincing the public that Voudoo is not evil?

39. How would you go about selecting students for the study of Voudoo?

40. How would you go about explaining to your family that you were engaged in the Voudoo experience?

41. What do some occult writers usually mean by the idea of the mystical marriage between gods and men?

42. How would you react if a loved one were possessed by one of the Voudoo gods?

43. How would you purify yourself for service to the Voudoo gods?

44. How do you expect the Voudoo gods to know of your desire to serve them?

45. How would you be able to use the gift of esoteric vision to serve the Voudoo gods?

46. How do you think the Voudoo gods will appear to you in esoteric vision?

47. What magical foods or other delights would you have ready for the coming of the Voudoo gods?

48. Do you believe that Voudoo is essentially a religion of love?

49. Do you think that the Voudoo gods will find you acceptable?

50. Do you feel that they will wish to possess you?

&&&&&&&&&&&&&&&&&&&&&&&&&&&&&&

These questions which are framed to reflect the student's approach to the field of esoteric Voudoo should be used a exercise and may serve as the basis for the daily meditation of the student. The student, then, may use one question each morning or evening, for a period of fifty days. At the end of the fifty days, he will begin again the act of meditation with the 1st question on the 51st day, and so on. In this way a certain depth is built up in his consciousness so that the becomes more and more aware of the reality of Voudoo as the ultimate mystical experience. Thw questions are framed in such a way as to suggest many possiblities, so that much theory is taught, for what they assume, we believe to be true and factual.

Michael Aquarius and H.-F. Jean-Maine

Monastery of the Seven Rays,
IVth Year Course in Esoteric Magic,
Introductory Papers to Part I (2nd Series)
Paper Number 12.

THE CULT OF MIRROIR-FANTASTIQUE: SATURN-GNOSIS AND SATURN-CABALA IN ESOTERIC VOUDOO.

Esoteric Voudoo is the cult of Saturn in his many esoteric aspects. This means that all of the Voudoo deities are aspects of one principle, which if they be designated as Legbha, Guede, or known by some other name, they are all parts of a great system of symbolic realities, magical forces, and types of knowledge-- which by forming a world in themselves, constitute the magical universe of the esoteric Voudooist. The esoteric Voudooist thusly confines his interest to this magical universe, and does not work in any other world-system. This is what we might call the "Saturn-Gnosis" of the system, which is a term used in other schools, where another concept of Saturn and Gnosis is to be found. Our view is expressed by the following:

All of the laws of Voudoo in the esoteric sense, which we understand to be the Loa of esoteric Voudoo -- for the laws go deeply beyond the scope of exoteric Voudoo -- can be understood by a very secret science, gnosis, or knowledge, as being parts of one very basic reality, which is governed by certain very important and fundamental laws of magical understanding. The many parts form one system of operation, and furthermore the qualities of one system seem to have developed within the history of this school, in order to define all of the other parts. At one time, let us assume that every Loa was of equal power and influence. Then as esoteric considerations became more and more important, the influence of one occult type came to dominate all of the others, making all of the others major parts or minor attributes of this central force. All of the Loa underwent a change in power, some becoming greater, some less so. Gradually, the structure of an esoteric magic emerged with time, something which was then believed, and now known with certainty, to be the ancient magic of Atlantis. For if at the dawn of history, the mysteries of Father Saturn were the synthesis of pure gnosis and magic, so now the esoteric movement of consciousness more and more deeply into the world of magical experience produced a renewal of the Saturn-mind. Now, the magicians who sought to go beyond withdrew to the plane of Saturn, recognising the very roots of their magical powers. So now, all magics done were to be done esotericially under Saturn and the Saturnian influence, and under Capricorn and the magical timelessness of the Capricornian influences. In Voudoo, the influence of Saturn Legbha was determined fundamentally by the entry into Capricorn of the Sun (Legbha) and the manifestation of the Sun through through the very Saturnian influences of the Guedes, Maitre-Grand-Bosis, Ogouns, Saturnian Simbis, and the very deep Petro Loa. This determined magic as a finality, while other magical structures determined religion and the Voudoo of the common life. But for the magicians, and most especially for those gnostics who knew, the ultimate magic was of Saturn-Capricorn, and the Sun (Christ-Legbha) turned away from all other influences to incarnate under the sign of the magical seagoat. (Hector-Francois Jean-Maine, "La Prise-des-Yeaux").

Saturn-Cabala refers to the way of magically working with the objects of the Saturn-Gnosis. Thus, the way in which a Law is understood in terms of its symbols and the way in which the magician draws out the magical essence by means of these symbols, reflects upon a certain practical skill. Thus, Gnosis is theory, while the cabala is practice in the area of esoteric Voudoo. Cabala is the application of the magical powers to certain symbols as well as the derivation of certain magical influences and powers from these symbols. Both theory and practical work are necessary in magic, and in esoteric magic both have equal value. In the cult of Mirroir-Fantastique, which is the essence of esoteric Voudoo and esoteric magic (Legbha in Capricorn) each of the magical deities or forces is worked in a very special way, according to the magical meanings attributed to the essence of the Loa, which in turn are related to the symbols of that deity. Each magical being has a certain reality in this way, and the magical work is based upon the very specific knowledge of the gods as parts of the larger system. Certain herbs, for example, are attributed to Maitre-Grand-Bois-des-Ilet, but as he is an aspect of Legbha, the attribution is to the Sun in Capricorn as seen from one particular aspect. To recognise this balance between attribution and fundamental reality is a matter of gnosis, but to work it out in practical magic, by means of symbols, this is the practical cabala of esoteric Voudoo. The following passage brings out this meaning:

> Concerning the symbols of the gods, or Loa, as they are used in esoteric Voudoo, one has only to study the various magics in order to see what is their link to Legbha. For example, the magical deity, or Loa, Limba may be understood as an influence derived from the Sun in Capricorn with Moon in Scorpio, in conjunction or combination with the Sun in Scorpio with Moon in Capricorn. His number is 3, and so his vever, or ritual design will show that he is derived from the Guede family of sexuality-death Loa, but that because he is earth which is 1 and water which is 2, his magical number is 3. Now, of course this does not mean that this rule will apply to all Loa in esoteric magic. Far from it, for each of the Loa have their own history of cabalistical roots and each have their own ways of being represented and rules of symbolism. However, Limba, because his rules of magical symbolism are so simple, serves as a very clear example of what it means to show the cabala or the practical side of esoteric magic. Limba is the magical deity of sexual magic and magical prayer as forms of mental, emotional, and physical healing. Being under the influence of Pluto as well as Saturn (since modern esotericists prefer to assign Pluto to Scorpio) his sexuality is intense but negative. This, we might understand, is the true sexuality of

> magic, which does not follow the laws of nature, for magic is esoteric and not biological. Nor should the dark gods, those Loa born at midnight, be understood as gods of nature. Magic goes beyond nature, and nature is the imperfection of magic.
>
> (Ibid)

The student's magical notebook, which you are keeping would constitute a certain exercise in cabala or practical work. These papers form the gnostic part of our operation, while the keeping of the notebook and writing various items of information in it, as well as collecting and working with the matters noted in such a book are all example of practical cabala, or applied magic. The student will be able to build up a very wonderful collection of practical information, which will help him in his magical work. It will serve as the basis of all magical work and therefore this notebook should be carefully put together with the same attention as one would give to making a book of special prayers and other holy matters. Now, for the practical side of this lesson the student will take out his notebook and make the following entries.

PRACTICAL WORK: PART I.

2nd type magical information:

LIST NUMBER "2".

1.	l'assafoetida	(sacred to the Guedes, Baron Cimitiere)
2.	le benjoin	(sacred to the Guedes, Limba)
3.	la myrrhe	(sacred to the Guedes, Baron La Croix)
4.	la rue	(sacred to Ogou-Fer)
5.	le sassafras	(sacred to Maitre-Grand-Bois)

Copy this information into your notebook, assigning each herb or gum to its proper attribution and type, e.g., the Guede group, the Ogoun group, etc.)

PRACTICAL WORK: PART 2.

2nd Type magical information:

Copy the following magical design and notes into your book. The heading should indicate that this is the first of "magical symbols of the Saturnian-Loa and Principles of esoteric Magic."

Limba is a Guédhé.

Limba is not A Simbi

Rather, he is ☉ In ♑ in a in ↗ ♏ (CAPRICORN-SCORPIO)

☉ in ♏ in a in ↘ ♑ (SCORPIO-CAPRICORN)

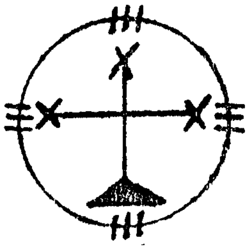
The ♄ and ♇ Principles (SATURN & PLUTO)

His symbol is the 3 crosses for A) 🜃 EARTH=1 🜄 WATER= 2

B) 🜄 = 2 🜃 = 1

Three is the magical sum of A) and B) Each.

Vever of Limba:
Black Tomb Stone
(Guédhé Family)



3 X 'S (Limba)

= 4 Times (12 Signs of Zodiac)

○ Sun moves through 12 Signs, but Limba's Power stands fast.

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Monastery of the Seven Rays

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Paper Number 13.

THE CULT OF MIRROIR-FANTASTIQUE: THE GRIMOIRE OF SATURN-GNOSIS AND SATURN-CABALA.

This paper is written as a commentary upon pages 28 (1) and 28 (2) of the 2nd Year Course in Sexual Magic. It is a Grimoire or magical book or document, because it is possible for the student to construct an entire magical hand-book of evocations and invocations by making use of both the information in this paper and the two pages upon which it serves as a commentary. The emphasis is entirely placed upon the Saturn system of Gnosis and eosteric magic, which finds its expression in the magical and astrosophical attributes of Aquarius and Capricorn. In other words, this Grimoire is written from the standpoint of a particular type of magic, which is the entire basis of our work in this course, and all previous works. It is also the magical basis of that type of Voudoo, which builds mainly upon the very dark and mysterious natures of the Loa: Guede, Carrefour, Maitre-Grand-Bois, and Ogou-Fer. The student will then prepare his notes and notebook in such a way as to set up a magical table of correspondences. This magical table will serve to link this lesson with the 2nd year course. Thus, he will know the names of the magical beings, their magical numbers, and those herbalist properties which pertain to the various magical influences. Thus, this paper forms a practical exercis in the creating of a magical handbook, which will be used in later work This handbook pertains to "2nd Type Magical Information".

Number 1 (mystical number 1) Moon in Gemini, Venus in the Gemini Decanate of Aquarius, le sassafras, positive number is 2, negative is 0, syzygy number is 2.

Number 2 (mystical number 16) Sun in Leo, Sun in Capricorn, (positive herb is l'ences, negative herb is la quintefeulle) positive number is 18, negative number is 14, syzygy is 4. (Note syzygy or syzygy number are, here, used interchangeably).

Number 3 (mystical number 15) Sun in Aries, Uranus in the Sagittarius decanate of Aries, Mars in Libra, positive herb and number are la rue and 18, negative herb and number are les haricots rouges and 12, the syzygy is 6.

Number 4. (mystical number 2) Sun in Sagittarius, Jupiter in the Pisces decanate of Scorpio, la racine du roi Salomon, positive number is 6, negative number is 2, syzygy is 4.

Note: Certain schools of magic have developed the idea of positive and negative numbers which would apply to the Aeons and the Daemons. Thus, they would add up all of the odd numbers to get the positive or aecnic value which would add additional force to their work, and also they would add up all of the even numbers to arrive at the daemonic of negative number. These numbers when added onto the magical papers would charge it with a greater magnetism. I might state in passing that for Number 16, the aeonic number is 0, there not being any odd numbers in that entry, while the daemonic number, which is the sum of 16, 12, 28, 4, and 24 is 84. Since 16 (Moon in Scorpio) is of such a deep and elemental vibration, it is interesting that it should be wholly negative and not have any positive or aeonic value, according to this method, while the positive number of it is 28, the sum of 16 and 12. But in matters of true esoteric significance, it is without any positive value, and hence signifies the end of the magical table for attributions, as well as the end of the known world of magical categories. I cite this fact, in order to make it clear that magical reality does correspond to its symbolic value and outer sign.

Number 5 (mystical number 3) Sun in Gemini, Venus in the Gemini decanate of Aquarius, negative number and herb are 2 and la tisane creole, positive number and herb are 8 and l' eucalyptus, syzygy is 6.

Number 6 (mystical number 6, magical balance of powers and energies) Moon in Leo, Moon in Cancer, la vanillier-feuille, negative number is 0, positive is 12, syzygy is 12.

Number 7 (mystical number 5) Sun in Aquarius, Saturn in the Libra decanate of Aquarius, 7 the mystical number of the age of Aquarius, le myrrhe, negative herb, negative number is 2, positive number and herb are 12 (astrology is the science of the Aquarian Age) and l'asperule odorante, syzygy is 10.

Number 8 (mystical number 4) Sun in Libra, Saturn in the Libra decanate of Aquarius, Mars in the Aquarius decanate of Libra, positive number and herb, 12 and le cafe-aux-endives, negative number and herb 4 and les haricots rouges, attributed to the Mars of Voudoo, Ogoun, Syzygy is 8.

Number 9 (mystical number 9, the identity of being) Sun in Cancer, (the new beginning, hence the identity of being), le mandragore, Pluto in the Pisces decanate of Cancer, Moon in the Scorpio decanate of Cancer, possibly the Pisces decanate of Cancer, Syzygy is 18, positive number 18, negative number 0, hence the new beginning at 18, mystery of the rose-croix, see 3rd year course.

Number 10 (mystical number 8) Sun in Pisces, Neptune in the Virgo decanate of Capricorn, l'hysope, positive number is 18, negative number is 2, syzygy is 16.

Number 11(mystical number 7)Moon in Taurus, etc., la liveche, positive number is 18, negative is 4, syzygy is 14.

Number 12 (mystical number 10) Sun in Scorpio, Jupiter in the Pisces decanate of Scorpio, negative number and herb 2 and calamus draco, positive number and herb 22 and les tabacs, syzygy 20/

Please note that a syzygy number is an internal relationship between two numbers, which must be expressed by a subtraction, thus if the positive number is 10 and the negative number is 4, then the syzygy is 6.

Number 13 (mystical number 11) Sun in Capricorn, Sun in the Virgo decanate of Capricorn, Saturn in the Libra decanate of Aquarius, positive number and herb 24 and le storax, negative number and herb 2 and l'opoponax 22.

Number 14 (mystical number 14, identity of magical forces) Sun in Virgo, Capricorn decanate of Virgo as rising sign, the rule of magical logic and analysis, positive number and herb 28 and la tisane des fleurs, negative number and herb 0 and la vervein, Syzygy 28.

Number 15 (mystical number 13) Sun in Taurus, the age of Saturn-Capricorn, positive number and herb 28 and l'assafoetida, negative number and herb 2 and la valeriane, syzygy 26.

Number 16 (mystical number 12, the end of the zodiac, the end of the categories of magic) Moon in Scorpio, etc., Saturn-Pluto-Moon influence,positive number 28, positive herb is le benjoin, negative number and herb 4 and l'armoise amere, syzygy is 24, i.e., the positive and negative zodiacs.

HERE ENDETH LE GRIMOIRE

Each magician must determine for himself his own Grimoire, but this is only possible after such a person has advanced very far in the magical disciplines. He must be able to translate himself literally into a Grimoire. He must be able to make a Grimoire as his image, in the same way in which we understand that the Bible says that God made man in His own image. All other magical work fails unless we are to use this principle. For this reason, I have given forth my own personal Grimoire of attributions, so that all of my students may participate in my being, until that time when they too have become magicians. All Grimoires are subject to change and this must be thoroughly understood so that when new information is gained, certain magical changes must be made. This is why I am particularly interested in the students keeping certain books, notebooks, for recording the materials which will form their Grimoires.

HOW TO USE A GRIMOIRE:

In future material you will be making regular use of this Grimoire, but for the moment, I will explain in general the ideal of making and using a Grimoire. This ideal is that of practical magic, or practical/cabala. I will outline in principle certain steps which can be followed in doing this type of magic.

. Take a clean sheet of special paper, very good quality, and then write on the east side (the side farthest from you, or opposite you) the name of the Aeon and below that his magical number Next, the west side, which is nearest you, write the name of the Daemon and above that his number, facing inwards. To the north write the name of the angel of the negative influence and his number, and to the south the name and number of the positive influence. In the centre make a circle with the letters of the syzygy and the number. This is called marking the paper.

2. Burn on charcoal the incense or herb proper to the level at which you are working, i.e., Sun in Taurus, or Moon in Scorpio. While burning this incense make passes through the incense with the magical paper, while chanting the magical names in the exact order in which they were written on the paper. This is the technique of calling upon the magical force.

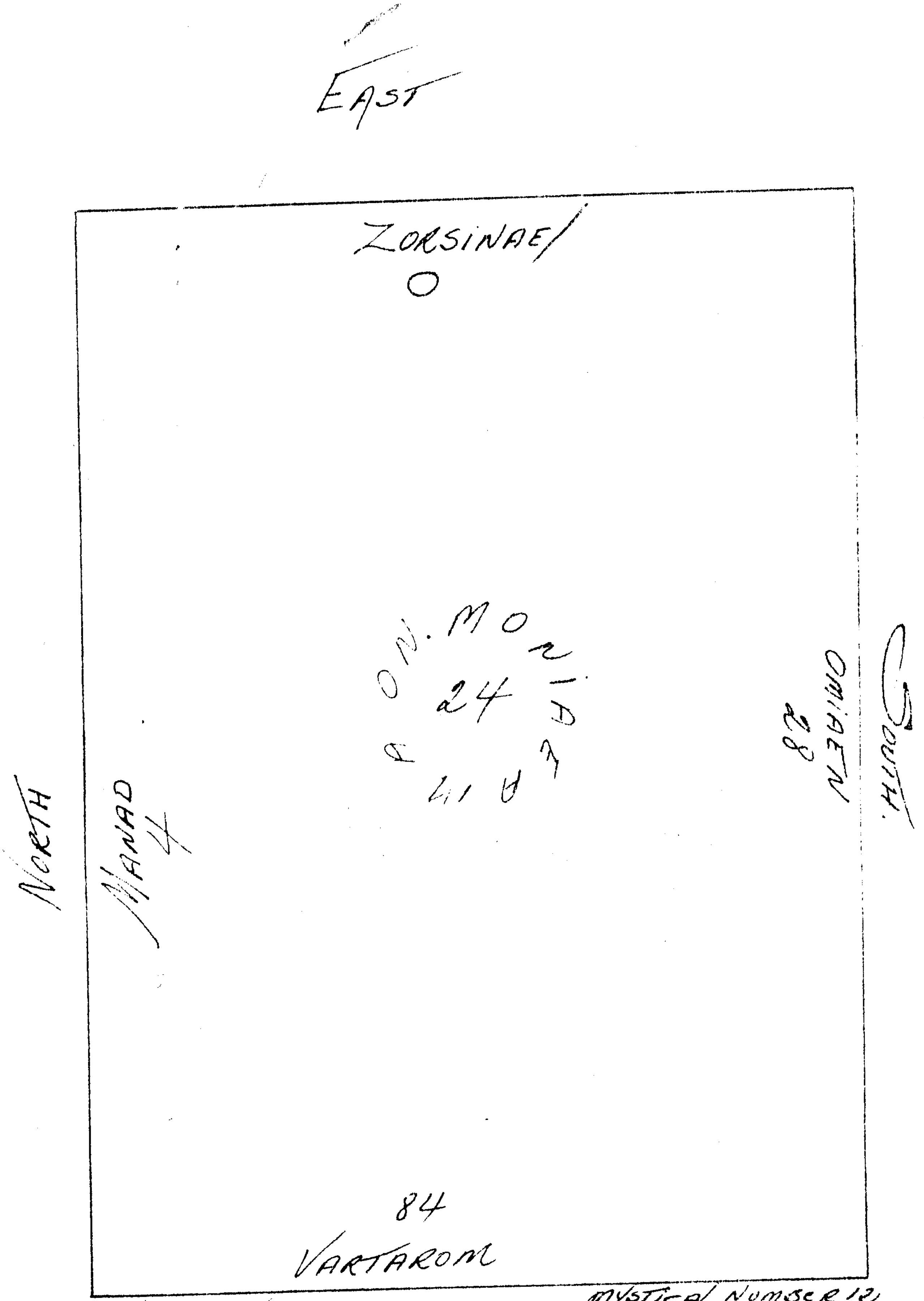
3. Meditate upon the paper and what you wish the beings to do for you. Order them to obey your commands because you have learned their secrets of name and number.

4. Fold the paper and keep it as a magical talismen to increase your good fortune in the areas in which you are working. Use this talismen to recharge you mind and will to seek the goal or ideal which is represented by the magical names and numbers. Use this method often in order to come to a greater and greater sense of how magical works are done and what it means to be fully magical.

As an example of what magical work is like, I am including a copy of a magical paper for the number 16, magical or mystical number 12, and those who wish may begin to make models of the 15 other magical papers. I would advise however that they compute the negative and positive, Daemonic and Aeonic values only before the time of use, so as not to cause there to be any waste of magical energy or vibration Also, the student may wish to add to the force of the paper, by attaching smaller magical squares for the various magical words used in the larger paper, as we have discussed magic squares in paper Number 5, of this course.

Please study the attached model and begin the work!

Michael Aquarius


EAST
ZORSINAE/
O
AON. MONIALAIL
24
NORTH
MANAD
4
OMIAEN
28
SOUTH.
84
VARTAROM
NUMBER 16—
WEST
MYSTICAL NUMBER 12

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Introductory Papers to Part I (2nd Series):
Paper Number 14.

QUESTIONS AND ANSWERS ON THE DIFFERENCES BETWEEN BLACK MAGIC, WITCHCRAFT, AND VOUDOO.

Q. In What ways are Voudoo and witchcraft alike?

A. Voudoo and witchcraft are alike in the first sense that they are representative survivals of the pre-Christian religions of Africa and Europe. For this reason, witchcraft is considered a religion, not an occult discipline, by its followers, who consider themselves to be pagans, or pre-Christian in their beliefs. Voudoo is likewise a religio it is the old religion of Africa. Also, Voudoo and witchcraft, because they come from the same mystical parent, i.e., the old religions of Atlantis, have many similar points in practice. For example, both make use of certain herbs extensively and both practice rituals based on sexual balances.

Q. In what ways are Voudoo and witchcraft different?

A. They differ because they represent the religious experiences of two different races, the white and the black, and they differ as to the very names of the deities served. Other differences, which are not essential, are language and practices which are determined by geograph and climate. However, the points of similarity are more noteworthy than the points of difference. For all practical purposes, an English witch could conduct a Voudoo ritual, and a Voudoo priest could conduct a coven meeting. In fact, there have been exchanges of this sort between French witches and Haitian Voudooists, as you may gather from past lessons, and that it has been possible for much friendly exchange to take place between the different traditions. This is especially true when we consider that both Voudoo and witchcraft, particularly the French witchcraft of Picardy, preserve the ancient system of four degrees of initiation -- initiate, server, priest, and high-priest -- which has its origin in Atlantis.

Q. Do French and English witchcraft differ?

A. Both systems have been influenced by Druidism and both systems have reacted against the attacks of the Roman Catholic Church. However, apart from language and certain minor traditions, which are local, both English witchcraft and French preserve the system of four degrees of initiation, although some English covens have abandoned the 4th degree and this is due to their being isolated more than anything else. Also, certain famous English witches have received their initiations in France However, it must be noted that French witchcraft is usually more refined and more occult than the English-- because France has more occult activity -- and that there is more structure and exactitude in the work of the craft in France than in the British Isles. Also, in France, certain herbs are used slightly differently from the way in which they a used in England. However English witches who have been initiated in England have been allowed to attend meetings of French covens without a need for probation or re-initiation.

Q. Do French covens admit both male and female witches?

A. Another difference between the English and the French witches is that the French covens do not admit members of both sexes. Covens are either for women or for men only, and the word "witch" is used for both men and women members of the craft. English covens admit both memberships, but the French covens and the Spanish are limited to members of the same sex. However, there are certain groups which do admit both male and female members and call themselves witches; but these groups are black magicians or satanists and they are not properly covens of the craft. Anyone who claims to have been initiated in France into a coven of high-witches of both sexes, and then to have returned to England, probably received their initiations from either a group of English witches in France or from an irregular coven.

Q. Are warlocks black magicians?

A. The word originally meant a sorcerer or a caster of spells, which if harmful would qualify the person to be considered a black magician. Warlocks must not be confused with witches, for witches are either male or female, and witches work in covens or ritual groups, whereas warlocks work alone, or with one or two assistants or apprentices, in their temples or magical oratory. The difference between a temple and an oratory is largely traditional, if the warlock is Christian in his points of reference, his place of work is an oratory, otherwise it is a temple, or temple-room. A warlock is usually opposed to witches, primarily because he feels they are scientifically backward and too religious. A warlock is usually and should always be an occultist. Thus a warlock differes from witches in that he is an occultist rather than religious, and that he is motivated by other goals than the witches. The best warlocks are of French ancestry, and it has been known that many covens of male witches in France have served as training schools and supply stations for warlocks and their apprentis.

Q. What is the female equivalent of a warlock?

A. Such a female, if being motivated to do evil and cause harm, and making use of occult forces and magical powers may be called an enchantress or a sorceress. A warlock may also be called a sorcerer. The word warlock is not used outside of English-speaking lands, other wise she is a black magician.

Q. What is black magic?

A. Here is the old French definition from a book found in Picardy: "Black magic may be defined as the use of magical power and skill to cause harm to an innocent person ". Anything else, the book says, is a variation of white magic. The same book says that not all warlocks are black magicians, but that all black magicians are warlocks, or sorcerers, and that to cause harm to a guilty person is not black magic, but the white magic of revenge. Also, if a spell is cast to help a person against his will, it is still considered white magic, if the enchanter is a high occultist.

Q. Is black magic the same as Voudoo?

A. There are elements of black magic to be found among the people who believe in Voudoo, but it is not true that Voudoo is the same as black magic. These Voudooists, who practise black magic, are not approved by the average Voudooists. They are said to be black magicians and are avoided.

Q. Do Voudpoists believe in sexual magic in the same way in which witches believe in it?

A. Both Voudoo and the craft believe in the use of seuxal forces for magical and religious purposes. However, Voudooists have various types of this magic, and this is due to French influences, while the witches have only one type of sexual magic in England, which deals with the goal of fertility of the earth and the law of supply and harvest, which is a very important belief for rural and farm peoples. In France, there are a few covens of male withces which practise variations of the 2nd year course of the Monastery. However, sexual magic is more likely to be found among the various warlocks and magicians, who are specialised occultists.

Q. Are there Voudooists who are of the white race and are there Negro witches?

A. The occult skills and initiations of both religions are not based upon the race of the person, but upon his relationship to the gods. Thus, certain Jamaicans have been initiated into English covens in London, and we know of many French persons receiving the Voudoo initiations. As a system becomes more and more occult and magical the more we can ignore the race or nationality of the candidate. For example, there have been cases where Italian and Sicilian candidates have been initiated into Voudoo by an Irishman, who had received full Voudoo powers from his initiators.

Q. Would you consider yourself a Voudooist, a witch, a warlock, a black magician, or a sorcerer, or what?

A. Michael Aquarius considers himself to be fundamentally a Master magician and for this reason he is freely able to move from one occult and mystical and magical system to the next, because of his grasp of Voudoo and magical and craft basics and fundamentals. He has received all of the initiations which are necessary to do this, so that he can give Voudoo initiations and witchcraft initiations and every other through his teaching, Since he works with "La Couleuvre Noire", he may be considered a sorcerer, but not an evil one. However, he has made many enemies, who consider him a black magician because he has done so much work in Voudoo. They think of Voudoo as evil and not as an esoteric system. Also, you must understand that I am not teaching any Voudoo religion, but rather Voudoo cabala and Voudoo esoterico, which is the occult and magical form of Voudoo and not the religious, Hence you may say that I am a magician who believes the the power of magical knowledge and esoteric sciences (gnosis) and who follows the traditions of the better class of French magicians.

Q. If a person came to a Warlock and asked to be initiated into Voudoo, and if neither person was black, and if neither person had had any contact with Voudoo in personal religious experience, could such an initiation be given?

A. Yes, but this is a very difficult matter. If the warlock is advanced enough he can given any initiation, for he has the power and the esoteric and magical powers are one that are behind all magical groups and traditions. However, because he was not a religious initiate of Voudoo, he could not convey the powers of Voudoo as a religion, as he had not received them, but he had received their essence in his magical initiations as a warlock. The main question is whether or not the magical powers of a warlock are identical with those of a Voudoo high-priest of esotericism. I would say yes, and here is the basis of my own judgement, in what follows based on my own experience. After receiving many magical initiations, a French man went to a Voudooist who was as high in the esoteric work as he was in the Voudoo religion, having received the fourth degree in both. The French man asked about receiving the powers of the highest degree of Voudoo initiation, which is the Prise-des-Yeaux. He was told that he already possessed this power and that actually he did not have to receive any other initiations. However, if he wished to make a practice of the Voudoo religion, he would have to study and be initiated over again into the system and work his way up to the priesthoood and beyond, just like a pastor who having become a Catholic wishes to become a priest, and thus must work his way up to the top by going back to seminary and being reordained. But this is only for purposes of exoteric practice and not for inner practices. For having received the initiations of chief-warlock, this French man was now equal in occult powers to a high-priest of esoteric Voudoo, and in fact his powers were identical. He was given certain books which contained the rites and teachings of esoteric Voudoo in regard to initiation, and was told that he could initiate anyone he wished into esoteric Voudoo, by reason of his rank as a high-priest and master of magical work. Later, the Frenchman was living in Paris and one day he met a young Haitian. The young Haitian became his student and wished to receive the initiations of esoteric Voudoo, which he could never afford in Haiti, as to receive esoteric Voudoo in Haiti, one must pass through exoteric Voudoo, which is very expensive. The young man was advised that this was possible, but that the powers were one. Also, he was advised that he could not practise in Haiti as an exoteric or religious Houn'gán, but only as a magician or scientist of the occult, since to be a Voudoo pastor or priest for exoteric work does require a religious rather than an occult preparation. The young man agreed and was initiated and trained and made a high-priest in eosteric Voudoo. He now works in Haiti with "La Couleuvre Noire". I think that this covers the question. The same would be true if an adept of esoteric Voudoo was approached by some-one who wished to receive the four initiations of esoteric Taoism, the very interesting system of the Chinese, based on the mathematics of the Y-King. Such initiations can be given, if the person is advanced enough. I might add that some of the persons initiated into the XIth degree of the O.T.O. of Aleister Crowley were able to give the initiations of Esoteric Taoism, and that a magical school has been founded upon this basis.

Q. Is it true that magical initiations blend in the ego of the person who has received them?

A. If a person has received several initiations and they are all of the same level, then they tend to blend. It is best to try to receive the four main initiations and then work at making use of the powers and making use of the teachings in applied magic. This is how you can tell the differences between various magicians of various schools. They are all of the 4th degree (bishop, high-priest, Prise-des-Yeaux, hierophant, initiator, or grand-magician), but some of them have better demonstrated the powers than others. However, this will always be true. In the end it is always a question of human ability and will-power and mind-power and imagination. The best thing to do is to seek out the strongest master or adept and to study with him and to hope to receive something extra of his own potency, when he initiates you. This is the basis of the old custom of the student or apprenti living with the master or being with him very often. This is why in certain cultures, the students engaged in various sexual exercises or practise sexual magic with the initiator, in order to absorb his magnetism and to receive injections of his kundalini or magical force. This is why in some schools the relationship between master and student is lover and beloved and for this reason, the student is able really to develop certain powers and to work as a better magician than would be possible, if he had only an indirect or limited contact with the teacher, which is about all that modern living and the practical necessities of life in this century allow. However, in the 18th century and before, and even in the 19th century, it was not uncommon for the magician and the apprentice, male or female, to sleep together and to live for a period of a few years in training in very intimate circumstances.

Q. Is there an esoteric craft, which is identical with esoteric Voudoo?

A. The esoteric craft is really magic and the occult sciences of the warlock and magician, white or black, the gnostic, and the other European traditions. Actually, esoteric Voudoo or Voudoo cabala and this magic or occultism of Europe differ only very, very slightly for both are based upon magical concepts which are fundamentally the same. While the rituals of witchcraft and Voudoo might differ, the rituals of esoteric Voudoo and magic are identical. This is verified by the fact that in Haiti, all of the old grimoires are used by the magicians, who have gone beyond the narrow religious views of Voudoo. However, the craft and Voudoo, while still being religions, do have a few elements of magic in them. But they are not pure forms of magic. The esoteric craft is identical with the magic of the practical cabala, which is identical with esoteric Voudoo or Voudoo cabala.

Q. Why do some groups meet in the nude?

A. Usually, and the craft as religions meet in special or ordinary clothing. However, if there is a strong magical element present, the practice of nudism may develop. In Haiti, lodges of magicians meet in the nude because of the heat, both physical and occult, caused by their work. In England, nudism is used as a form of paganism. In France, the covens of some witches meet in the nude because they are practising sexual magic. Warlocks usually work in the nude or in special robes. If they will make use of sexual magic they will be in the nude. If they work other types of magic they may be robed. However, the idea of nudism is very simple, it is the same as that behind the nudism of Yoga, and it means that the body is freed to give itself entirely to the work of the coven or temple. There are some groups who meet in the nude and do not use sexual magic ever, while others meet in robes and make use of sexual magic. I am excluding from consideration, however, those groups, which claim to be covens or temples, and which meet in the nude for reasons of an improper motive. I would not consider such groups occult, they are interested in sexual variations only.

Q. Why is fire so important to covens and temples?

A. Fire, either from the candle or from the bowl of flames (as when rhums are burned in Voudoo or witchcraft) is the universal symbol of cosmic vitality and spirituality. Fire has always served to represent the very highest form of human idealism and thus the flame should be present as the major symbol in any coven or temple. It is true that many think that fire was used in Christianity for purposes of illumination, and thus the light bulb replaces the candles, except for aesthetic purposes. But, I am talking about the pre-Christian beliefs of the covens and temples, where fire has always had a more spiritual signification. Each coven or temple will tell you why it makes use of fire, The important fact is that they make use of fire, while explaining it differently.

Q. What are the black candles of Picardy?

A. The black candles of Picardy (les bougies noires) are a method of sorcery, whereby a spell is cast upon a person through the use of a magical object. They are made out of new red, black, and white candles, which are melted down to form a red-black liquid, usually they are melted over a flame with a body of water between the wax and the flame so that you have the wax resting inside of something like tin-foil or alumunum foil in a pan of boiling water. The wax is so melted down. Then the name of the person one is seeking to work on is written on paper and placed at the bottom of the foil mold, one mold for each person and for each candle to be made. Then the wicks are placed into the mold, two wicks per candle. The the melted wax is slowly spooned into the mold from the pan and foil container. During this process, a pinch or two of wormwood (l'ARMOISE AMERE) and valerian are to be added to the liquid in the mold. The candles are then cooled and removed from their molds and resemble little cakes. They are then placed upon the magical table and lighted while the magician sends magical thoughts of harm and revenge in the direction of the persons whose names appear in the candles. As the wax melts, so the vitality of the person will weaken. As the wax melts in two ways, from each wicks, so the strength and astral and etheric resistance of the person will weaken under occult attack. This is a method of occult or psychic attack against an evil person, and is given only for the information of students. However, for your practical work, try your hand at making a few of these. You might need them later, and also you will find the practice useful in other ways, since the technique of mixing herbs and wax in the making of magical candles is very old and very important,

Q. What should be student's attitude towards witches and warlocks?

A. The student of the Monastery should avoid too much contact with those witches and warlocks which might try to enchant him and make him a magical slave. The best attitude is to be polite to a fellow occultist, but at the same time make sure to avoid too much contact. Remember, the Monastery is a school of magic and we do not feel it is necessary for a person to work in groups, apart from certain magical lodges and groups, which are under our tradition and which are working nicely along approved lines. Also, please be careful, there are many persons who are out looking for persons to control for a variety of reasons and these persons are quite bad and are rightly called "black magicians". In the Monastery you have more than enough to keep yourself busy, without having to go to the trouble of meeting witches. On the other hand, you might meet some Voudooists and you might offer to help them, since the Monastery has given you many forms of esoteric knowledge about this religion. However, if you are curious about witchcraft, read a few books about the subject, since this is the best way to enter into its essence.

Q. Do black magicians try to bother people a lot, are they after followers to enchant?

A. Usually, black magicians do not want to have too much publicity, and so they are always eager to avoid any contact with the public. If they try to bother you, simply say that you will tell people about them and this will cause them to avoid you and to stop their bothersome actions. They prefer to work in isolation and fear, really fear being found out.

Michael Aquarius

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Introductory Papers to Part I (2nd Series):
Paper Number 15.

QUESTIONS AND ANSWERS ON THE "SCHOOLS OF MAGIC"

Q. What is a "School of Magic"?

A. A School of Magic is a group of students and teachers, or any combination of these persons, united by the goal of seeking to learn about and to practise the magical arts and sciences.

Q. Are such persons initiates?

A. In most cases the students and the teachers or teacher have been initiated into one or more of the magical lines of succession or tradition.

Q. Is the Monastery such a school of magic?

A. Because the main argument in all of the courses of the Monastery is based on magical concepts, the Monastery may be considered a school of magic in the traditional sense.

Q. Are certain lines of initiation received and given therein?

A. The masters of the Monastery are initiates of many traditions, as well as initiates of their own traditions. All students of the Monastery are therefore initiated through the lessons into the traditions and doctrines of the Monastery, even if they never meet the Masters in the physical.

Q. What is such a type of initiation properly called?

A. The type of initiation where the teaching is given to the student and thus he develops on his own understanding of the doctrine is called the "gnostic type" of initiation.

Q. Is the gnostic initiation the basis of all others?

A. Because it is the most spiritual and because it consists of the communication of spiritual teachings, the Gnostic type of initiation may be understood as being the basis of all other initiations, as given in all types of schools.

Q. What is initiation fundamentally?

A. Initiation is the act of beginning within a certain experience. Thus, magical initiation is really the beginning of magical experiences

Q. By whom are initiations given?

A. In all matters, the initiation is given by the ego to the lower self, for unless this is given all other external acts are meaningless.

Q. Are external acts magical or symbolic of internal acts?

A. All external acts are symbolic of internal acts, for it is the internal magical act that constitutes the initiation.

Q. Is the laying on of hands by the initiators ever necessary?

A. While it is not ever absolutely necessary, such a tradition is well preserved by many schools of magic as a symbolic act of spiritual union and the transfer of powers. However, it is not absolutely essential.

Q. What is the apostolic successsion?

A. It is the belief that the power of making priests and bishops has been faithfully transmitted from ancient times direcly from Christ through his church.

Q. Is the apostolic succession necessary in magic?

A. The apostolic succession is not necessary in any situation, for it is based upon false information.

Q. What is this false information?

A. Christ never established a church to transmit by physical acts his spiritual teachings. Nor, did he establish any line of succession by which the power of priesthood and high-priesthood could be transmitted.

Q. Do the Albigensian Gnostics believe in any apostolic succession?

A. No. They believe only in magical initiation as understood by us.

Q. Why do you, then, require that gnostic bishops be ordained?

A. Simply to show that they are now incorporated into our system and they now are thusly able to act for us. The powers are given within.

Q. Is there a succession of Albigensian Gnostics?

A. Yes, it is the magical succession of certain French and Spanish esotericists and warlocks.

Q. Do you possess this successsion?

A. Yes, it is the basis of our work and teaching entirely.

Q. Do you also possess what the exoteric churches call the apostoli succession, and if so, why?

A. Some of our ancestors were able to become bishops in various lines of catholicism and gnosticism, and thus they were able to receiv the theologically required apostolic succession of catholicism. This succession has been so blended with our traditions that we would be considered valid bishops by Roman Catholicism. However, we do not require any belief in this matter, as it is contrary to Albigensian Gnostic traditions. However, such a succession does enable us to communicate with other schools of thought freely.

Q. Do initiates of the Monastery receive the apostolic succession?

A. Because it is not necessary, the average student does not need to receive this succession. However, should he wish to become a gnostic priest or work in gnosticism, he may contact the Monastery, and will be provided with the name of the nearest Albigensian Gnostic Pastor, who will help the student to determine whether or not he wishes to enter the church.

Q. Are the Masters active in other schools of magical initiation?

A. The Masters of the Monastery stand behind all good and true schools of magical training. Oftentimes they are actively working in two or more fields of magic at the same time.

Q. Is it true that all of the good schools form a great worldwide union of initiates?

A. There are federations of initiates organised and composed of many initiates from various groups. However, these groups are made up mainly of occultists of the same point of view who are interested in white magic.

Q. Was there an order or federation known as the F.U.D.O.S.I.?

A. The F.U.D.O.S.I. was dissolved in 1951. It was a federation (F) universal (U) of (D) orders (O) secret (S) and initiatic (I). It was composed of certain Rosicrucian and Martinist initiates and small groups, and held its meetings in France, Switzerland, and Belgium.

Q. Was the Monastery ever a member of F.U.D.O.S.I.?

A. No. The Monastery has only been a memeber of the E.C.U., the Esoteric Council of the Universe, which is mentioned in the 1st year course. The Monastery does not claim to be Rosicrucian nor does it claim to be Martinist, although it does have lines of teaching close to these traditions.

Q. Is it important to belong to a school of magic?

A. If the student wishes to advance into the never branches of magical teaching and work, it is important for him to belong to a magical school.

Q. Is the field of magic continually developing?

A. The field of magic is continually developing in two ways. First of all the older magical teachings are being restated in moder form. And, then, the fields of magic are being developed and explored in new and sometimes radical ways.

Q. Does the Monastery believe in restatement or exploration?

A. We are primarily concerned with exploration, because we feel that the traditional body of magical lore contains a lot of waste , and so we prefer to explore the newer regions of teaching, those areas which are completely new and not open to any previous magician.

Q. Is the Monastery constantly changing in its views?

A. The Monastery does not change its views, but it does deepen your understanding of previously believed views, which were held rather simply. The Monastery does not believe in changing the truth, but in growing into the truth. Truth like all else is very complicate and must be approached very gradually.

Q. Does the Monastery have many schools of magic?

A. Yes. There are many schools of magic which form the Inner Retreat or Department of Temples. There is a school of magic for each temple. Each school is headed by a high-priest or hierophant, and each highpriest makes a regular report of his magical work to the Master Michael. The Master then examines the report and may make use of it in his own work. However, usually the various high-priests are making use of what Michael has investigated or discovered, so that the temples are centres of applied magical theory. There are such magical schools in most parts of the world.

Q. Who assists Michael in the MAGICAL WORK?

A. There are various occultists. Such as Racine, the Master Lucian Docteur Jean-Maine, etc. However, each magician has a certain magical rank and office and he is responsible to Michael for magical research and the magical assignments which are given to him by Michael. These magicians form a body or order known as the "Order of Misraim'. There is also another magical order of very high magicians, among them Docteur Jean-Maine and Michael, and they form the "Order of Memphis". Both of these orders are needed to run the occult work and to keep the research work exact and up to magical standard.

Q. Does the Monastery use the schools of magic to fight black magi

A. Yes. The main purpose aside from research is to keep the power of the black magicians down and to keep them from taking over the occult world. For this reason, we require that each magician be also a knight of the light of Memphis-and Misraim, so that he make use of the magical powers for controlling the enemy of light and truth

Q. What are the studies in the schools of magic?

A. The schools of magic study the exact material as the student of the Monastery. All instruction is based upon the courses of the Monastery.

Q. Does this mean that I am learning the same matters as the ver highest magicians?

A. The difference is that they have gone on to other matters of study. but in order to do so they have studied these very pages as you are now doing and as you have been doing for four years.

Q. Should I be discouraged if I am not a member of a school of magic?

A. Not at all. As soon as a magical school is opened by the Department of Temples in your area, you will be notified and asked if you would like to join this school.

Q. Is there any magic which might be too dangerous for me?

A. The Monastery does not believe in teaching anything dangerous it teaches only white magic.

Q. What are the magical degrees given in the schools of magic?

A. These are the very exact degrees as are given in the first year course of the Monastery, namely those grades of the Tarot, which ar considered the basis of magic: initiate, servitor, priest, and hierophant.

Q. Does it still hold true that the higher the work in magic the more magical in a mathematical and mental sense it becomes?

A. Yes, for the higher worlds can only be worked with making use of magical mathematics and mental force fields. Therefore, higher magic is now entirely mental and magico-metamathematical as we like to say.

Q. Is there a sexual magic which is magico-metamathematical or magico-metaphysical?

A. All types of magic, sexual magic not excluded, are subject to this higher interpretation and development. The higher forms of sexu magic form a kind of cosmic algebra, which the magician can enter into in the fullest sense of sexual yoga and kundalini magic.

Q. Are there angels who serve as magicians at the higher level?

A. These beings are the perfecti, the very highest magicians, who live the life of angels and who create worlds with their minds and wills.

Q. Would Docteur-Jean-Maine, for example, be considered a perfectus

A. Yes, since his entire magical life is in the very highest worlds he can be considered to be the typical angelic magician. Such a magician is concerned with working entirely with magical beings and with very high magico-metamathematical realities.

Q. Are these lessons designed to take us more and more into the angelic frame of reference in magic?

A. Each lesson is based upon a magical development which will seek to pull the student up and up and up into the higher worlds, one step at a time, but certainly without any let-up in the pace or the climb. Thus, we seek to develop the highest forms of magical mind within you, but taking our usual gradual way of doing this.

Q. What will the next paper be about in this sense, therefore?

A. The next paper, which will be number sixteen, will deal with the theme of "La Faculte Magique du Sir William Hamilton", which is our method, developed by Docteur Jean-Maine, or making Voudoo into pure abstract magico-metaphysics and magico-metamathematics.

Q. What should I now do for practical work, based on this paper?

A. Simply write out in your magical notebook a little paper or essay on the two following magical topics:

(1) In what way do I belong to a school of magic?
(2) In what way am I an initiate?

Michael Aquarius

Monastery of the Seven Rays,
4th Year Course in Esoteric Magic,
Introductory Papers to Part I (2nd Series):
Paper Number 16.

QUESTIONS AND ANSWERS ON THE "SYSTEMS OF MAGIC".

> "About 1883, a copy of a book about the Scots philosopher, Sir William Hamilton, his logic and his metaphyscis, fell into the hands of some Haitian magicians. One can only imagine the results of this influence upon the whole fabric of Haitian esotericism." (Docteur H.-F. Jean-Maine, "La Prise-des-Yezux")

Q. What is "La Faculte Magique du Sir William Hamilton"?

A. The magical faculty of Sir William Hamilton is a magical system which is used to convert certain elements of the esoteric Voudoo syste of magic and cabala into certain elements of the system of esoteric magic. It is used by magicians primarily as an intellectual instrumen of conversion.

Q. Where does it exist?

A. The magical faculty of Sir William Hamilton exists entirely on the mental plane as a magico-metaphyscial system of operations and factors, composed of identifiable properties and qualities, and known by the nature of its vibration and the mathematical qualities of its formulae. Very few magicians are able to make use of it; however, it has proven most helpful in converting certain elements from Voudoo, as we understand that term, into a highly abstract system of magical action and patterns.

Q. Are there things like it, which work in a similar way?

A. Yes, there are many such systems which are employed by us to rende possible the vast intellectual network of our world-system. Wherever we have found it necessary to create a conversion instrument, we have been able to make something very close to the magical faculty "Du Sir Wm. Hamilton".

Q. Are there other instruments which work in your systems?

A. The magicians of our innermost school make use of many, many instruments which function as component parts of the much larger system The purpose of these parts is exactly specified and must be understood to be actually of a very precise nature. For example, the gnostic tree, given earlier in our writing of this course was such an instrument. At the end of this course-paper, as part of the practical work, we will be able to give the outline of another instrument. All magicians must make use of these instruments, if they intend ever to do any advanced wo

Q. What is the total name for all of the instruments which are used by the magician in his work?

A. The total name given is that of a "Magical Computer", as well the "instrumentum mandalum", which serves as the basis of our world system. Of course, there are so many instruments in our work that t is almost impossible to give very elementary definitions of each of these parts. They are each defined, really, by reference to each other, and the magician is responsible for doing two major things with these systems.

Q. What are the two major responsibilities of the magician in regard to the systems of magic with which he works?

. The first task is exploration and construction, or building up and making the instrument useful. The second task is that of initiatin the students or less advanced magicians into these systems, by means of instruction and very special techniques.

Q. What is the total picture of these two tasks called?

A. The total picture of these two tasks is called the "History of Zothyrian Philosophy".

Q. You have already spoken of Zothyria as a counterinfluence to the noetical. What is the History of its philosophy?

A. By the History of Zothyrian Philosophy, I mean that there is a system of showing the development of instruments and the listing of the initiatic techniques of these instruments, which can be expressed in terms of a time-line, from the past into the present, whereby certain magical elements of a system, or even certain magical systems can be explored and shown to be parts of a large and vastly rich world of magical interest.

Q. Are these elements of history physical in any sense?

A. Only in the sense that they are represented by human acts of an entirely symbolical character may they be thought of as being physical. The elements must be understood to be primarily mental and magical in their being, in that they partake of an abstract reality, or ideality, akin to that of the gnostic tree of abstract logic.

Q. Is the gnostic tree to be thought of as part of the history?

A. The gnostic tree must be thought of as a contemporary interpretation of the earlier elements of magical history, because the tree is not an historical system, rather it is a theoretical and practical method which has been recently developed for magical and intellectual use. The history may contain certain elements which may be found related to the tree, but the tree does belong to history, except in as much as it may be discussed as a contemporary development of esoteric logic and magic, since 1970.

Q. Is history in this sense, then, to be understood as the magical interpretation of the time-sequence?

A. For the magician of our school, this history is the real world of time. It is the world which exists in terms of durations and events, Such a view of history as composed of such ideal elements, so to speak strung out along the thread of the time line, forming a perfectly logical harmony, such a view is our magical view of time. All other elements may be said to be isolated from time, but it must be understood that always for the idealistic magician, time is itself a construction of the pure logic of the mind as act. History is therefore thought to be a construction, something which the magicians discovered between 1800 and 1830, and thus this enabled them to rebuild history, whereas before they had been so to speak subject to its jurisdiction.

Q. Are there two times, or two histories for the magician?

A. Yes, there is the time for the external world, which has its own history, and this we might call "Exoteric time", and "Exoteric history". Then there is "Esoteric time" and "Esoteric History", which is where the magician works.

Q. Is there a difference between esoteric time and esoteric history?

A. Yes, esoteric time is the pure form of the possible, whereas esoteric history is that form filled with the events and patterns of magical history. One, time, is the world of pure form, the other is form plus the ideal content of the pure logic of magical mind, whereby a world is created.

Q. Have all magicians known about esoteric time and history?

A. No, most magicians have lived entirely in the worlds of exoteric time and exoteric history. They have been governed entirely by fixed and very limited notions of being. They have accepted a certain fatalism of reality, for they have not known about the powers of magical construction, whereby a new world is built up out of pure logic. Only our type of magicians have known, really and fully, how to get out of the prison of exoteric time.

Q. Does not exoteric time contain many times?

A. Yes, because the natural world is composed of many time systems some of which are exoterically external and others which are internal to the subject or individual.

Q. Do not Buddhism and Gnosticism differ as to time?

A. Yes, there does seem to be a difference, for the Buddhist is concerned to deny the reality as an ultimate of exoteric time, while in its place he prefers to have a vacuum. The gnostic is concerned to deny the ultimate validity of exoteric time as a principle or system, and to create esoteric time as the bridge to the eternal. Thus, gnosticism is less abrupt about the nature of time than is Buddhism.

Q. Are the initiations of esoteric time and history to be understood as expansions of consciousness in exoteric time and history?.

A. Yes, for the initiate and the initiator both will have their physical bodies and life-work in the realm of exoteric time and history. However, the entire process of initiation will be occuring within the inner or esoteric time and history systems of magical logic. Thus, the initiatic events will take place in both systems of time and history.

Q. What is the relationship of sexual magic to esoteric history?

A. Sexual magic must be understood as the magical technique of the body, for it is the hatha yoga of mental magic. However, sexual magic has been used by all of the schools of magic which are parts of the history of Zothyrian Philosophy, or esoteric history, as one of the methods of initiation and exploration. More-over, it must be understood that sexual magic is essentially a system of mental logic or esoteric magic, and that all of its actions are entirely symbolic of magical thinking and logical constructions. For this reason, even the 2nd year course is primarily a logic of the positive and the negative, a system of magical computation and analysis, rather than physical system of magical transactions.

Q. In magical systems is it important to enter into the being of the magician?

A. We have defined being as pure space, pure mind, so that to enter into the being of the magician is to enter into his thought and into his mind-space, wherein his magical work is to be found. Of course, all physical, astral, and etheric acts are symbolic of this seeking of unity. However, the task of initiation is really to enter into the being of the magician who is the initiator, so that by reading and learning his teachings it is possible to particepate in his mental world. This is the magical basis of the nature of the agreement of magical mind. The person who seeks initiation must actually live in the being=space=mind world of his initiator, in order to receive the benefits of the initiation. That is why in the history of Zothyrian philosophy, all initiations are mentally defined and directed. They are given in the world of being=mind=space.

Q. Why will the practical work of this paper consist in making a copy of the history of Zothyrian Philosophy?

A. The students will make copies of the attached outline of The History of Zothyrian Philosophy, in their magical notebooks, with the specification that this constitutes the type of magical information, which is 4th type. The reason for this is that the next series of papers of this course, which will be the sixteen lessons of part one, will be based on the history of philosophy as a magical exercise. Therefore, the students should carefully copy the history of philosophy as an exercise in listing the elements of esoteric history and as a way to begin to understand the nature of esoteric time.

What follows now is the practical work:

THE HISTORY OF MODERN ZOTHYRIAN PHILOSOPHY (1400-1970)

(An outline of esoteric history)

A. 1400 - 1600. The Schools of Esoteric Logic:
  1. 1400-1454, From monadology to esoteric logic:
    a. Representative Doctrines.
    b. Methods of Initiation.
    c. Centres of Research.
    d. Other currents of modern thought.
  2. 1454 - 1506, The elements of Noetic:
    a. The discovery of noetic being.
    b. The initial methods of analysis.
    c. The techniques of initiation.
    d. Speculative grammar and the development of the school-tradition.
  3. 1506 - 1539. The Pioneers of Esoteric Logic:
    a. The first schools of esoteric logic.
    b. The metaphysical method.
    c. The esoteric technique.
    d. Initiation and the continuity of doctrine.
  4. 1539 - 1600, The elements of transcendental logic:
    a. The self-criticism of the school of esoteric logic.
    b. The foundation-schools of logic.
    c. The transcendental method of initiation in esoteric logic.
    d. The first schools of transcendental logic.

B. 1600 - 1750. The beginnings of The Noetical School:
  1. 1600 - 1680, The school of the "tractatus magico-metamathematicus":
    a. The survival of the magical school.
    b. The school of transcendental arithmetic.
    c. The magical notion of initiation.
    d. The development of the neo-magical methodology.
  2. 1680 - 1702, The school of the "tractatus magico-metaphysicus":
    a. From arithmetic to transcendental arithmetic.
    b. Transcendental arithmetic and magnetics.
    c. The first of the neo-magical metaphysicians.
    d. The school of the tractatus and the revival of monadology.
  3. 1702- 1721. The School of Functional Noetic:
    a. The logical reaction against magic.
    b. The first initiations of the functional methodology.
    c. The functional analysis of concepts in a neo-magical context.
    d. The school-tradition of functional noetic and its initiations.
  4. 1721 - 1750, The school of noetics at The Applied Lattices Research Institute:
    a. The origins of the research-institute notion.
    b. The synthesis of functional logic and functional noetic.
    c. The initiations of the noetical school.
    d. The magical independence of the noetical school-tradition.

C. 1750 - 1862. The separation of noetic from metaphysical logistics:
  1. 1750 - 1780, The development of the school of matheological constructionism:
    a. The background of the theory of constructions.
    b. The school of construction-tradition and its initiations.
    c. The neo-pythagorean tradition.
    d. The magical use of matheological constructions.

2. 1780 - 1800, The development of the school of empiriological constructionism:
   a. An "empirical" school of magic and neo-magism.
   b The method of initiation.
   c. The relationship of the empirio-logical school to the noeticians.
   d. The different tendencies in neo-magism, experimental and experiential.
3. 1800 - 1830, The development of the school of historiological constructionism:
   a. Historical consciousness and historiological consciousness.
   b. The dialectical school of functional noetic.
   c. The dialectical school of metamathematics.
   d. The initiations of the school of historilogical constructions.
4. 1830 - 1862, The idealistic shool and the construction of experience.
   a. The difference between idealistic and magical constructions.
   b. The idealistic method of initiation.
   c. The idealistic school of logic.
   d. The idealistic school of noetics.

D. 1862 -1970 Modern school of transcendental logic:

1. 1862 - 1890, The school of platonic positivism:
   a. The synthesis of magical platonism and neo-magical positivism
   b. The development of model theory.
   c. The school tradition of platonic positivism and its initiations.
   d. The continuity of the school and its methods.
2. 1890 - 1910, The school of absolute positivism:
   a. Magical and neo-magical reconstructions of idealism and neo-idealism.
   b. The "leftist" tendency in functional logic.
   c The "rightist" tendency in functional noetic.
   d. The magical reconstruction of dialectical positivism and its initiations.
3. 1910 - 1930, The ontological school of essence and substance:
   a. The "realistic" element in ontology.
   b. The initiations of ontology.
   c. The transition from modal logic and ontology to neo-magical method.
   d. The unified field theory of neo-magical constructionism.
4. 1930 -1970, The esoteric-idealist school of transcendental logic:
   a. Matheological constructions and the discovery of metastatistics.
   b. The metastatistical foundation of the esoteric logic of induction.
   c. The initiations of the esoteric school of idealistic logic.
   d. The interpretation of the history of philosophy as an esoteric logic and magical methodology.

Michael Aquarius

Monastery of The Seven Rays,
IVth Year Course in Esoteric Magic,
Part I, The History of Modern Zothyrian Philosophy:
Lesson 1. The Schools of Esoteric Logic: 1400-1454,
From Monadology to Esoteric Logic.

INTRODUCTION:

We are now concerned with developing the history of magical thought and magical work. In order to do this, it is necessary for us to reconstruct history in order to show that certain magical ideas have been developed in the past and that they are applicable to the present situation. By development in the past, however, we must understand magical development, which does not occur in actual objective history, but in terms of our own esoteric history. For this reason, we wish to discuss the entire possibility of esoteric history by means of placing back in the past, our system of magic, and then showing how it developed among ideal conditions. We are not concerned with physical time, but with esoteric time, so that we are concerned to build up an entire system of magical thinking within the ideal time of eosteric history. In a similar manner, the ancients created their myths of origins, whereby they sought to root in the most remote parts of the past, the acts and lives of their deities. In a sense, we are doing just this, by means of adding more and more magical ideas to the stream of history.

One might ask if this type of history is valid. We say that it i more important than any actual history, because the esoteric ideas are allowed to develop and to project themselves over the total range of history by means of magical thought forms. Hence, this type of history is much more important and much more powerful, because it is ideal, than the usual and actual history of initiatic successions, which are filled with uncertainties. Thus, the magical succession is absolutely necessary, because it establishes on a firm ground the magical idealism of the mind and the aim of the mind in overcoming and controlling external problems. Most, if not all, magical orders have two types of succession. they have an inner succession, which refers to the inner plane initiations of the chiefs of the order, who in time pass onto the members of the order the outer symbols of these inner experiences. Then, there is the exoteric and physical succession, often understood as the apostolic succession, which is based upon an actual transmission of some spiritual authority from some past time. This latter is open to question much more often than the esoteric succession, because there is much more uncertainty in the apostolic succession than there is to be found in the esoteric succession, largely because in the former there is not to be found the unity of consciousness, which is present in the esoteric succession. Therefore, it would seem to me that we can always question the apostolic succession in terms of the following matters:

1. Was the magician consecrated or ordained to his order by another magician?
2. Was the ordaining or consecrating magician properly consecrated or ordained, or did he receive one type of consecration and assume the other?

3. Was the magical link with the founders maintained always in the very same sense as they had intended and in every essential detail?
4. Were the founders authorised in a metaphysical sense to do as they said they were doing, and not just in an historical sense? This point can be used against most of Christianity, which would depend upon political authority in order to receive obedience to its claims.
5. If there wasn't ever a change in the words used, was there ever a change in the meanings attached to the words used, so that new meanings were introduced as time passed? This is where the Presbyterians and the Calvinists have always been able to attack the Roman Catholics over the question of the Ministry.
6. How are we to be guided in our interpretations of meaning attached to these steps? The Catholics reply that it is is the teachi authority, or magisterium, of the Roman Catholic Church. We might wonder about the very real possibility of a magisterium for the Gnostic Church.
7. Does the apostolic succession bear within it any magical powers? Some magicians would say that it does, but contemporary Christian theology does not support this.
8. Is it not possible for the magician to enrich the apostolic succession in unique ways and thus transform it from what it was into what it is, and so change the total meaning, while keeping the spiritual power flowing? We are inclined to agree to this view, and the Gnostic Church has made a point of the fact that with each magical action a further development and sacramental enrichment does occur.

Therefore in our interpretation of sacred history, let us keep in mind two principles, which will determine the validity of our magica work. I refer to:

"This magical succession, which begins for modern times about 1400 is the esoteric succession of gnosticism in modern history, and it is set over against the exoteric successions of the catholic faith, for it is based upon inner laws, which are the inner laws of esoteric logic as magical history, and only afterwards is it projected into any form of time."

"The magic of our gnostic church is based upon symbolic logic and not upon popery."

A. REPRESENTATIVE DOCTRINES:

In the History of Zothyrian Philosophy, we must make a distinctio between the current of Gnostic Idealism and the current of Noetic Idealism. Both currents represent moments in the history of thought, which for some time have been blending together. These tendencies are entirely magical in their development, but they differ as to the mode of magical emphasis and definition, whereby each one of them suggests a certain magical theory of being, or ontology, and thus each tendency speaks of a certain and very specific way in whcih being is to be constructed or explained. Both views maintain that being is a magical construction and that the magician is necessary for the creation of the universe. They differ as to how this ontological operation is to occur, for it is to occur in one of two ways, for either we will have:

Knowledge=being (Gnostic Idealism) or we will have:
Thought = being (Noetical Idealism).

The magicians are divided into these schools, but they are also divided into two other schools, which are magical developments out of these two:

1. The Noetico-Gnostic school of Idealism: Knowledge = being= thought, or being is constructed through knowledge creating thought. By knowledge is meant the "inner wisdom" of esoteric symbolism, of a type not too different from abstract logic.

2. The Gnostico-Noetic school of Idealism: Thought = being= knowledge, or being is constructed through thought creating the "inner wisdom" of knowledge. Here, the emphasis is upon abstract magical symbols which relate to the act of creation. These are acts of magical mind.

Let us add the two parent schools:

3. The Gnostic School of Idealism: knowledge = being. Being is created by an emanation of the "inner wisdom". Magical intuition into the essence of the "inner wisdom" produces the experience of being, thus intuition is the act of creation. The "inner wisdom" is a form of absolute non-being, which transcends both "meon" and "aeonic" consciousness or states of intellectual intuition.

4. The Noetical School of Idealism: Thought = Being. Being is created by abstract thought or logic, and thus being is a combination of abstract symbols, overlapping each other and identifying with each other. Magical consciousness consists in a weaving back and forth of abstract thought, until the concreteness of being can emerge. A weaving back and forth is also found in yoga, where the term "tantra" means a weaving

In all of these tendencies there is a movement away from monadolog or the objective view of being. The emphasis is upon idealism rather than a realistic or objectivist view of being as the monad. One of the magicians even went so far as to define the monad as follows:

> Monad: By this term we designate the ultimate atom of magical thought and experience, which rises in consciousness as the end result of a long process of development in deduction. This being must be understood to contain the totality of implications, and therefore the monad can be said to picture the universe within itself as being the all of thought.

This definition was presented by a noetically minded magician, yet, it is possible to search and find a similar idealistic view presented by a Gnostic magician, as follows:

Monad: Such beings are known to reside at the very bottom of our intuitions and they are therefore richest in the symbols of the "inner wisdom", for they do not rise up to the very top of the waters of consciousness, because they are so heavy with magical symbols and occult gold. They are the very stones from which the universe is being created, for it is possible to create them in thought-intuition or "inner wisdom" by means of a certain contemplation. In sodoing, we find them to be very heavy with the magical residue of all of their previous experiences and for this reason they sink down, so that only he who has probed very deep in the seas will grasp them. They are pearls and gold, so that the masters of old have said that they build up their city-- by which, I think, they mean the universe -- as a place built out of pearls and gold.

Thus, all references to the objective nature of being have been ignored and the magicians have concentrated entirely upon magical worlds of subjective experience, which are necessary systems of thought and or intuition.

B. METHODS OF INITIATION:

All initiations were of two types and combined or linked in a very close unity. They consisted in meditation-research, which leads to the state of contemplation, but they made use, also, of various forms of sexual logic and sexual magic. Sexual logic was the art of abstract thought which develops out of sexual magic. Sexual magic and sexual logic were also used in a science of sexual alchemy, where the magicians sought to mix together various currents of magnetism and by making certain blends they might be able to link up various systems of magic. We may distinquish four types of initiation, which are fairly common in the history of magic.

1. The sexual magical initiation, which is based upon those magical concepts which introduce a sexual response to the magical subject-matter.

2. Mental magical initiations, which are based on various methods of meditation-research, developed into actual systems of exact magic. There would be the use of symbols and magical potencies and magical currents.

3. Meditation-research, which operates as a system of magical contemplation, and which leads to various methods of astral and mental projection as the basis of initiation.

4. Alchemical and sexual logic. This is the method of magical balances and techniques, whereby means of logical relations the candidate is able to realise his mystical union with the "inner wisdom". This was used by the noetical school, which did not deny the "inner wisdom", but reserved it for the goal of initiation and attainment.

C. CENTRES OF RESEARCH:

There were four centres of Research, attached to each of the fo major temples of the culte. However, each centre was required to submit all of its researches to the major cultic centre. There all of the information and magical insights were examined carefully and then recorded and sent by letter to the other centres, by means of a monthly newsletter. These news letters were delivered in person by monks who went from monastery to monastery and thus the teachings of the order were always uniform. All four centres were attached to temples and monastery-schools high up in the Alps, in what is now French-speaking Switzerland.

D.OTHER CURRENTS OF MODERN THOUGHT:

When our magicians landed back in the 15th century, or between 1400 and 1454, they brought with them two successions of magical authority. One of these successsions was known as the Templar, so that the first six magical steps (what we call the grade of 6 = xi, i exhibit A) were to be written magically as 0 = 0, 1 = 5,2 = 4,3 =3,4 2, and 5 = 1. However, in another line or succession, known as the Gnostic (but not confined to Gnostic Idealism, entirely) the same system was written as 0 = 5, 1 = 4,2 = 3,3 = 2,4 = 1,5 = 0. This difference showed itself in the following point:

> If 0 . 0, then the first step does not participate in the "inner wisdom". The Templars were strictly Noetical Idealists, and confined their systems to the acts of abstract logic, sexual logic and alchemy, and sexual magic.
>
> If, however, 0 = 5, then it is possible to give to the beginner a certain glimpse of the magical system of the "inner wisdom", indeed, this incluisive view of things is much more compatible with an intuitional and unitative understanding of being.

In either case, however, the use of six steps or grades or degrees, symbolised the ascent from probationer to patriarch in the Ecclesia Spiritualis, before it came to be dominated by the "inner wisdom" and hence became the Ecclesia Gnostica Spiritualis. After probationate, there came the subdiaconate, diaconate, priesthood, and episcopate. Lastly, certain biships were made patriarchs. However, other systems of grades were also developed, within the existing schools of thought and I have attached a schedule of their grades for inspection as exhibit A.

The six grades becme known as the six points, after there was a reaction against giving too much content to these grades, so that they came entirely under the schools of magical idealism. Each school then began to develop its own magical traditions and interpretations of these points and thus there developed a certain plurality in magica understanding, which is one of the chief characteristics of the history of Zothyrian philosohpy. Yet, while there was this plurality of viewpoint, there remained the basic unity that each step could be distinquished from all of the others because of the magical force which it emanated.

Another magical matter which helped to retain the unity of the culte was the formalism of the temples. Each temple was based upon a set plan, and this plan, which will be discussed later, served as the basis of liturgical and theurgical unity, even though schools might differ and the specific meanings of grades might differ from school. I am also attaching a sketch of a temple plan as exhibit B, a at the end of this lesson.

Note on Practical Work:

The students should make a copy of both exhibit A and exhibit B, for his note book as magical information type 4,

The Master Michael B. and the Master M. Aquarius

The Monastery of The Seven Rays,
IVth Year Course in Esoteric and Gnostic Magic:
Part I, Lesson 1. Exhibit A, to follow lesson.
The XVI Magical Grades with cabalistical correspondences
as worked from 1400 to 1454.

10, Malkuth,	1 = xvi,	probationer
09, Yesod,	2 = xv,	novice
08, Hod,	3 = xiv,	student for priesthood
07, Netzach,	4 = xiii,	lay-brother (entails consecration ceremony

06, Tiphareth,	5 = xii,	Initiate (Preparation for the subdeacon)
05, Geburah,	6 = xi,	Initiate II (Sphere of Mars, elements of sexual magic were taught, mystic masonry 1 through 5, including 0).
04, Chesed,	7 = x,	Knight of the rainbow, mystical masonry 6 - 41, sexual alchemy, order is equivale to subdeacon.
03, Binah,	8 = ix,	Knight of the rainbow II, mystical masonr 42-77, sexual alchemy and magic approachin essentials of the kundalini yoga, within a masculine and monastic system.

02, Chokmah,	9 = viii,	Knight of the Sun, mystic masonry 42-77, this is a degree of sexual magic and initiation, the powers are those of the diaconate.
01, Kether,	10 = vii,	Knight of the Sun II, Sovereign of Sovereig advanced sexual magic and sexual alchemy.
00, Kether-Daath-Chokmah,	11 = vi,	Adept Priesthood I, Sphere of Mars II, negative sphere, Mystic Masonry 78-80, Luciferian gnosticism and esoteric engineering based upon sexual magic and alchemy.
01. Kether-Daath-Binah,	12 = v,	Adept Priesthood II, advanced esoteri engineering and sexual magic and alchemy.

02, Daath, 13 = iv, High Priesthood I, mystic masonry 90-93, pure magic and gnosticism, exploration of abstract world on the back of the Tree of Lif

03, Negative Tiphareth, 14 = iii, High Priesthood II (episcopate), using techniques of (homo)sexual magic and abstract or symbolic logic, the monk-adepts explored the back of The Tree of Life.

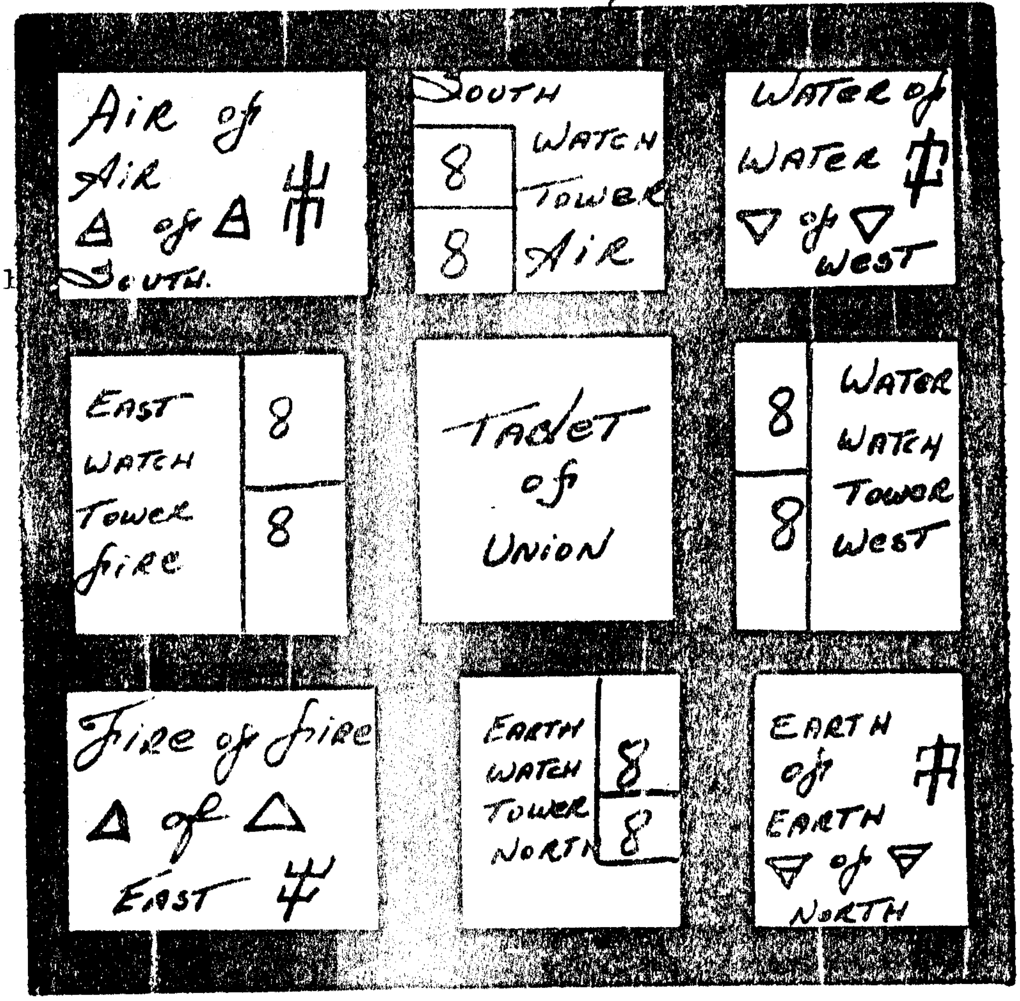
04, Negative Yesod, 15 = ii, Patriarch-Grand Conservator, mystic masonry 94-97, Mastery of the final stages of wisdom and union.

05, Negative Malkuth, 16 = i, Hierophant-Grand Conservator, The final stage of wisdom and union, ultiamte magical control, "Kether is in Malkuth and Malkuth is in Kether".

It may be understood that the Monastery was located in French Switzerland, near present day Lucerne. The four groups of grades of magical work are to be understood as corresponding to the four worlds of the Cabala, arranged for a very special magical purpose, and unlike any other magical arrangement presented by the Monastery.10 through 07 refer to Assiah, 06 - 03 refer to Yetzirah, 02 - 01 refer to Briah, and 02 - 05 refer to Atziluth. Hence the magicians combined the forces of Atziluth with the Negative "Back of the Tree of Life" in order to achieve their very highest working.

PLAN of THE MAGICAL Temple

Monastery
of The
Seven Rays,
4th Year
Course Part 1
Lesson 1.
Exhibit B.


AIR of AIR
△ of △
SOUTH
SOUTH
8
8
WATCH TOWER AIR
WATER of WATER
▽ of ▽
WEST
EAST WATCH TOWER FIRE
8
8
TABLET of UNION
8
8
WATER WATCH TOWER WEST
FIRE of FIRE
△ of △
EAST
EARTH WATCH TOWER NORTH
8
8
EARTH of EARTH
▽ of ▽
NORTH

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Part I, The History of Modern Zothyrian Philosophy:
Lesson 2. The Schools of Esoteric Logic: 1454 - 1506,
THE ELEMENTS OF NOETIC.

A. THE DISCOVERY OF NOETICAL BEING:

1. Noetic is the science of magical consciousness. We may use the term "Noetics" in the same way, both refer to magical consciousness. Noetical being is the being of magical consciousness, being both the subject-matter of such consciousness, i.e,.the objective existence, as well as the subject of such consciousness i.e., the being who is experien ing the magical consciousness. The magical schools were concerned with th structure of this consciousness, for they sought the methods whereby it was put together in their minds, these were the methods of its constructi

2. Two notebooks have come down to us from this time which give the early magical ideas and their analyses. These are explicitly magica works, 1. "Liber Daba = 8", and 2. "Liber Dabah = 16". Both books are helpful for an understanding of the Zothyrian magical system of this time. Both "Liber Daba" and "Liber Dabah" are magically true systems, however, "Dabah" is more abstract or Formally-true than the more experiential "Daba", which we say is Materially-true. Each book contained the fomularies for the magical grades, as they were worked in the temples of this time. However, they do not speak of grades or degrees, instead they speak of "states" and "Conditions" of experience.

3. Because of this change in magical language, the following statement: "there are now 16 grades of initiation in the rite of Memphis-Misraim as worked in Temple XY" can be now read as "There now 16 states of experience in the experiential system of Memphis-Misraim as analysed/ or synthesised according to the Liber Dabah". The concept of work was replaced by that of operation, which in turn was replaced by the manifol noetical and logical operation of analysis and synthesis. These states of consciousness were first described as "empiriological constructions". This emphasis is to develop latter into the magico-metaphysical emphasis.

4. The magicians called the equations with which they were to do so much magical work, their "matheological consciousnesses",or more frequently the "matheological constructions", which later were to develop into magico-metamathematical frameworks of emphasis. These equations were 256 in number and were arranged accordingly: 1.1-64,2.65-128,3.129-192,4.193-256. These were defined as the magical conditions of experience, and they were matched to the states of experience as follows:

GROUP	STATE OF EXPERIENCE	CONDITION OF EXPERIENCE
1.	I-IV	1 - 64
2.	V - VIII	65 - 128
3.	IX - XII	129 - 192
4.	XIII - XVI	193 - 256

These were related by means of "interpretations of experience", which were 65 in number, and as "historiological constructions", they were arranged in four groups of sixteen each between the states of experience and the conditions of experience. The "historiological constructions" of noetical being served to unify the "empiriological" and the "Matheological" constructions and thus made noetical being a system of unity.

This system must be understood, then, to have replaced all systems of grades and degrees by means of "initiatic states of consciousness". The reasoning behind this is, however, quite clear. With each degree one took upon oneself a new awareness of reality, i.e., a new state of consciousness. By replacing grades with the analysis of experience into states, conditions, and interpretations, we have merely eliminated the unnecessary use of grades as descriptive terms. Thus, the discovery of noetical being may be understood as a return to fundamentals and to the economy of thought. I cite this as the first form of magical positivism.

B. THE INITIAL METHODS OF ANALYSIS

1. If this was the first case of "magical positivism", it was the proud beginning of newer techniques of gnosticism, which went far in the replacement of the older views by the scientific and analytical. The chiefs wished to rid magic of religion, old, new, any type was to be purged. They sought to base their magic "not upon popery (which refers to all forms of religion) but upon symbolic logic". The various currents which fed into the magical work, and here I mean initiatic currents, can be understood as being completely merge into a unity of system by means of analysis. For not in any single instance was the religious intention retained, rather this type of influence was replaced by an intention which is wholly magical and esoteric, i.e., a purely abstract gnosticism which was based upon analysis. In this instance we must note that the Gnostic and Noetical schools have merged in manner and method as well as belief . There is one school, which relates to both parents, for it combines both traditions, in its radical and speculative gnostic analysis.

2. The conditions of experience, all 256, were never thought of as attainments, rather they were understood to be measurements of achievement whereby even a I = 16 could make indefinite progress in the gnosis. Thus, they became more the ways in which one could go on and on and on in the magical quest in an intensive or deepening way, as well as advancing higher and higher in the line of initiation. This use of both extensive and intensive growth concepts was a new development, but quite consistent with the gnostic view of the world as a continuum of nature and inquiry, or rather as a system of possibilities which grow or develop in every direction. Thus, no one claimed to have reached the ultimate gnostic intensity of his states of experience which would be found in the completeness of his conditions of experience as 64, 128, 192, and 256.

3. The states of experience are constructions from facts and meanings as are the conditions of experience. Together with their interpretations, which are the historilogical constructions and anticipations of experience, they form the gnostic logic, or the entire process of judgement. The various structures which are to be used and developed in this noetic have as their meaning entirely the matter of gnostic logic, which becomes the replacement for any system of lodges and temples and orders -- unless these are understood as magico-mathematical systems of paper -- which are now reduced to logical forms. All degree work was given up, or reduced to a mere relationship between researchers. The laboratory-temple approach is thus to replace the school-temple system. This is the more Aquarian-Capricornian mode of doing things in the traditional magical sense of magical positivism.

4. These magicians wished in the language of the 20th century to "move more towards the computer and away from the Golden Dawn". They then proceeded to eliminate entirely all foreign influences in the systems of magic, whereby all non magico-mathematical elements were removed and replaced with magical formulae and equations. This they called "the discovery of noetic ". To remove, foreign elements and to elimate entirely foreign influences was a radical procedure. It meant to isolate the systems within the interior purity of their own doctrines and powers, and to reject all systems which sought to objectify or to rectify grades and degrees of magical status or rank. The Capricornian influence intended to move towards noetical influences of structure of one's own, and away from rigid foreign influences of structure , which lacked an axiomatic basis. All grades in an order must be deductions, rather than possessions of the initiated. This suggested the magical version of Dialectical Taoism, which is also a very Capricornian system. Foreign influences of content as well as form were to be purged, and any elements which were to be retained from the outside were redefined and entirely restructured. The interior elements were to be the most favoured and all foreign authority in all spiritual matters was to avoided and rejected. Here we have the "positivist purge" of magic. But, these magicians were not satisfied enough, for they asked in what way is it justified to speak of the "axioms" as "states of experience". This led to the next analysis: In all magical orders, such as the Golden Dawn and the A. A. or Silver Star, the grades" opened up to the initiate a different perspective on life and a different state of being as experience from those shared by non-initiates. This is why they have -- perhaps in anticipation of R. Avenarius' "Kritik der reinen Erfah Erfahrung" -- interpreted or reduced all grades to states of experience.

C.TECHNIQUES OF INITIATION.

Because Gnostic Logic is based on the entire magical process of judgement, the anticipations of experience, the sixty-four interpretation, can be made to serve as the basis of varius magical syntheses. I refer to what later developed in the Choronzon Club, with its sixty-four magical cubes as a form of I-Ching. I refer also to the sixty-four gold pieces, components in a magical system of money, which is used financial magicians. This type of judgement, whereby the mind links up the universal principles with the particular cases or instances, this is the field of interpretation.

We are thus placed in a world of definite magical values. This is the world of magical consciousness, wherein the qualities of objective existence are held together by means of the implications of judgemental interpretation. Magical consciousness thus becomes a reality, a vast matrix of pure being, which sets for itself the ideal conditions of initiation.

Magical consciousness is a system of purely abstract logic. In all types of abstract logic, as well as in all types of the logic of experiment, it is necessary to make a distinction between axioms, interpretations, and equations. This threefold division is part of the practice of abstract logic, i.e., the theory of abstract logic, which we have discussed. Now, we must project this concept along the lines of initiation. Theory reflects the fourfold and fixed or static divisions of the system, while the processes of the system, which are its becoming, are found in the practice of the system.

Theory = The Gnostic Tree of Abstract Logic
Practice = The Gnostic Tree of Judgement
Magical Consciousness = The unity of Theory and Practice

The Unity of theory and practice is the One of magic. One = Being implies thought = Being as One = Thought = Magical Consciousness. For the Gnostic Tree is not to be treated as some isolated instance; rather it is to be regarded as a integral part of the system of consciousness. Realism has been abandoned and it has been replaced by means of certain systems of idealism. Thus the philosophical construction of the notion of the world (kosmos) serves as the basis for the magical construction of the universe (kosmos). Both are one and the same kosmos, but now they have been viewed entirely as systems of pure mind. Thus, we find gnosticism and magic on a neo-kantian and neo-Fichtean basis. Consciousness must begin to build the universe according to fixed laws, i.e., the axioms, and these laws now form the basis of magical reality. Idealism builds entirely upon the magical consciousness of thought = being.

Into the stream of magical consciousness we now introduce a new understanding of the nature of time. Now we are to view time as a pure system of being, something that has been created magically for the sake of initiation. There now comes upon the stage of magical consciousness the distinction between esoteric and exoteric time. This distinction opens up a new view of the use of the distinction between esoteric and physical history. For by being freed of physical history, the older distinction between magical succession and apostolic succession has been cast aside. Magical succesion is all that matters, and this magical succession is developed in two ways: The theory of the magical clocks, and also by means of (section D.) "Aleister Crowley and the Gnostic Voudooists".

It is very important to see that here we too have a distinction between esotericism and physics in history. Thus, the Ecclesia Gnostica Spiritualis and the Gnostic bishops are rooted in secular or exoteric time, while magical work is to be found within the system of magical time, i.e., esoteric time. In exoteric time, measurement is sequential and gradual, as are the four degrees 1, 11, 111, 1111 of that church.

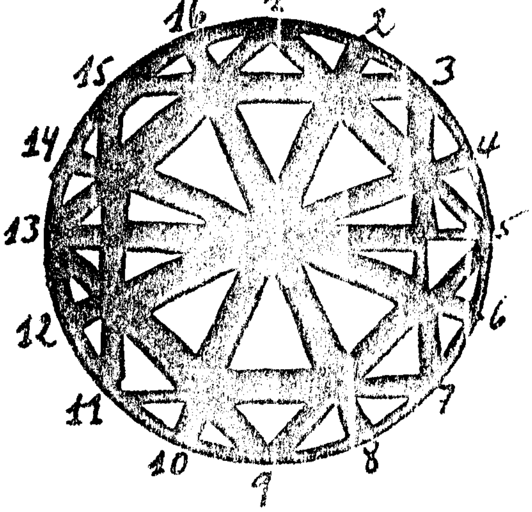
In esoteric time systems, the grades are based upon a totally different system of experience as a whole. This latter notion accords more suitably with an entirely different view of time-consciousness. Thus, our change in the time-system of "initiatic language" is consistent with our shift form the world of exoteric history to that of eosteric history. We now have an exoteric clock and an esoteric clock. The other name for the esoteric clock is the magical clock. Time can be determined from this clock making use of an ordinary time system Your practical work in this lesson will consist in doing this, i.e., making an ordinary clock into a magical clock. I am going to attach a table for time changes, which you will use. Then, after this table has been copied into your notebook, you will record both the exoteric and the magical times for each act. Such as, "I began to read this lesson at 2;15 PM exoteric time, or at xyz PM magic time.

> QUESTION: Are your not confusing the fact that X rises out of a different theory of time with th instrument for the measurement of the passage of time? ANSWER: No, we do not intend any confusion, nor is there any unintended confusion. There is the magical clock and there is the monumental clock. This makes the question quite important. For each type of time must have its own proper mode of measurement.

Initiation now occurs within a new system of time measurement. Thus, a new concept of the externalised metric is introduced to realise the symbolic connections between the inner time of esoteric and magical history and its outer mode of expression. Measurement is thus modified to include a new view of reality as a perfectly magical system of pure being. The monumental clocks (those clocks which are based upon the monuments of past history, and thus upon historical records and documentation) are important for determining the history of the Gnostic Church. Yet, they themselves are far from accurate for they serve only to project outwards the various concepts in the minds of so many historians, who have even gone so far as to rebuild history to suit themselves. Esoteric history, on the other hand, and the magical clocks are important for determining the spiritual life of the Gnostic Church.

THE LAWS OF THE MAGICAL CLOCKS:

These clocks are inventions of the Zothyrian system. Each day consists of 32 "hours" of 45 minutes each. There are 1440 minutes in each day. 720 in the AM and 720 in the PM. The students should make a copy of the sixteen hour clock on this page. When an initiate wishes to begin his magical and abstract logical work, the will then "step into the magic clock". When he wishes to conlcude his magical and abstract logical work, he will then "step out of the magic clock". The hours are named after the angels and begin with earth of earth and end with fire of fire. The locations of these hours are as follows:



HOUR	EXOTERIC TIME	
I	12:00 - 12:45	
II	12:45 - 1:30	
III	1:30 - 2:15	
IV	2:15 - 3:00	(Sun in Capricorn)
V	3:00 - 3:45	
VI	3:45 - 4:30	
VII	4:30 - 5:15	
VIII	5:15 - 6:00	(Sun in Cancer)
IX	6:00 - 6:45	
X	6:45 - 7:30	
XI	7:30 - 8:15	
XII	8:15 - 9:00	(Sun in Gemini)
XIII	9:00 - 9:45	
XIV	9:45 - 10:30	
XV	10:30 - 11:15	
XVI	11:15 - 12:00	(Moon in Gemini)

EXAMPLES OF TIME CONVERSION

1:35 = III, 05. 2:47 = IV, 32. 3:13= V, 13. 6:17 = IX, 17. 6:57 = X,1

Practical work:

In your student's notebook, make a copy of the above clock and copy the time table as given above. Also, you may begin to correlate the times to the angels, syzygies, and magnetic currents, all of which correspond exactly, hour I being the lowest or earth of earth. This is Gneral Magical Information applicable to all types of categories and types of magic. The student will record exactly the magical time for each magical action that he undertakes.

D. SPECULATIVE GRAMMAR AND THE DEVELOPMENT OF THE SCHOOL TRADITION:

An Outline of "Aleister Crowley and the Haitian Gnostics", which is the English of "Le Maitre Therion et les gnostiques voudooesques".

1. Aleister Crowley received the apostolic succession of the Ecclesia Gnostica Catholica from Theodor Reuss in 1912, and was consecrated patriarch.

2. Theodor Reuss received the Ecclesia Gnostica Catholica

from Gerald Encausse (Born July 13, 1865 at La Corogne, Spain) in 1909.

3. Reuss transmitted the O.T.O. succession in 1909 to Gerald Encausse.

4. From Encausse came the Haitian O.T.O. "La Couleuvre Noire".

A. There had been a secret tradition of Templiers Noirs in Haiti, since the 18th century.

B. One must compare the sexual magic of the O.T.O. with the magie sexuelle of esoteric Voudoo. (i) Compare the ix^{o} O.T.O. and the mariage mystique" and (ii) the xi^{o} and the "mystere Luage". Note: Crowley and Esoteric Voudoo both admitted homosexual magic, while Reuss did not have a place for it in the O.T.O. Thus, Crowley and Voudoo are closer than either of them are to Reuss or Encausse.

5. Jean-Maine, Lucien-Francois, Haitian Gnostic and Voudooist, born January 11, 1869, in Leogane, HAITI, and descended from the famous Martines de Pasquales, who founded Martinism and who initiated Louis-Claude de St. Martin, French mystic, born January 18,1743. Martines de Pasquales died at Leogane, in 1774.

6. Lucien-Francois Jean-Maine received the Voudoo grades of 1, 11, 111, and 1111, in Haiti, and in 1899, at the age of 30, he was consecrated to the episcopate by Tau Orfeo VI and Tau Synesius. Synesius was of the Encausse succession, and had been consecrated in 1890. Tau Orfeo VI consecrated in 1860 gave Lucien-Francois Jean-Maine also the subdiaconate, diaconate, and priesthood.

7. In 1910 or 1911, Jean-Maine was consecrated X^{o} O,T,O, by Encausse for the Franco-Haitian FRATERNITAS LUCIS HERMETICA. The order founded by P.B. Randolph American Mulatre born October 8, 1825. This consecration took place in Paris. (NOTE: the French groups of the FRATERNITAS LUCIS HERMETICA are now under Msgr. Robert Bonnet, a gnostic bishop of the Mariavite succession.) In 1921, Jean-Maine consecrated as his successor in the Ecclesia Gnostica Tau Ogdoade-Orfeo II. The same year, he created in Haitian "Ordo Templi Orientis Antiqua". In 1922, he created the "La Couleuvra Noire" of 5 degrees to serve as the magical contraction of the O.T.O.A., which worked 16 grades in Haiti and the French West Indies.

8. Jean-Maine returned to Haiti in 1921 and married. A son was born January 18, 1925, named Hector-Francois Jean-Maine. Lucien-Francois Jean-Maine died in Madrid, 1960. His son, Hector-Francois was consecrated to the episcopate on November 2, 1963, taking the title 'Tau Ogdoade-Orfeo III". He inherited the Haitian and French-West-Indian O.T.O.A., F.L.H., and L.C.N. traditions.

On January 18, 1966, Tau Ogdoade-Orfeo IV was consecrated to the episcopate. He had been born in the USA on January 18, 1935. Docteur H.-F. Jean-Maine and his own consecrator, Tau Ogdoade-Orfeo II, acting as the consecrators.

9. On August 10, 1967, Tau Ogdoade-Orfeo IV was consecrated to the XI^{o} in the Ordo Templi Orientis -- Choronzon Club and in the Ecclesia Gnostica Hermetica. He exchanged the episcopate in Ecclesia Gnostica Spiritualis and the Ordo Templi Orientis Antiqua with Tau IX (33 = 36), the patriarch of the Ecclesia Gnostica Hermetica.

10. The vilatte succession of the Gnostic Bishops was received by Tau Ogdoade-Orfeo IV, December 25, 1967. NOTE: This is the same apostolic succession which the Swiss O.T.O. patriarchate received from the French gnostics via Msgr. Chevillon. Also, NOTE: practically all of these persons named were Martinist initiates. Thus, the Martinist, O.T.O. and Gnostic Church traditions were seemingly closely tied and interwoven.

11. On August 31, 1968, Tau Ogdoade-Orfeo IV consecrated the Haitian occultist, Pierre-Antoine Saint-Charles (Tau Eon III, Tau VIII 29 = 32, born July 21, 1931,) as Patriarche de l'eglise cabalistico-gnostique, and thus united in another Haitian gnostic and Voudoo adept the following lines of succession:

A. The Encausse succession of the S.I.I. of Martinism.
B. The O.T.O.-Choronzon Club succession of secret work.
C. The episcopate and apostolic succession of the Gnostic derived from Msgr. Vilatte.
D. The Ordo Templi Orientis Antiqua and Ecclesia Gnostic Spiritualis succession of xvi degrees and thus, the Rite of Memphis-misraim of 97 = 336 degrees.
E. The Voudoo succession of four degrees, which Docteur Sint-Charles received from his Haitian traditions.

12. On July 27, 1970, Tau Ogdoade-Orfeo IV consecrated to the episcopate Tau Ogdoade V (Tau XV, 57 = 60) a Haitian scientist, born July 27, 1930. This newly consecrated bishop was the great-grandson of Haitian presidents Michel-Cincinnatus Leconte and Nord Alexis, and the author of several important studies of Voudoo and African magical systems.

These notes serve to show that modern Haitian magic is a direct continuation of the older systems and thus serves as a form of speculative grammar, whereby the magical lines of succession are combined and blended while being enriched in each generation.

Michael Aquarius

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic.
Part I. The History of Modern Zothyrian Philosophy:
Lesson 3. The Schools of Esoteric Logic: 1506-1539,
The Pioneers of Esoteric Logic.

A. THE FIRST SCHOOLS OF ESOTERIC LOGIC:

The first schools of esoteric logic were a development out of the previous noetical and gnostic traditions. Gradually, the conception of magical consciousness came to concentrate more and more upon the magical ego as the creative force in a world of systems. The idea of the magica ego as the source of both thought and being, and hence the source of magical consciousness as existence, is the basic notion behind all schoo of esoteric logic. Various schools developed which came to stress the use of the magical ego in making and expressing, as well as experiencing the world as a pure system. Not just the older distinction between magical world and natural world would be taught, now, a new view began to develop which stated that the natural was only a way of looking at th magical: that whatever was natural was only that which appeared as such to the uninitiatic consciousness. To the initiate the consciousness of magical existence was the only consciousness possible of whatever was in or had existence. Thus, the various schools of esoteric logic sought in two practical ways, metaphysical and esoteric, to build up the magica consciousness of existence. The basic starting point was the magical nature of the ego as the creative ground of existence and consciousness whereby nature is revealed as completed and final. Such a view, however must not be thought of as a mere humanism, for the magical ego had a transcendental existence available only to illuminates.

B. THE METAPHYSICAL METHOD:

The schools differed as to locality and to differences in practice Metaphysical method while not setting schools absolutely and unidentifiably apart, differed markedly among the schools. However, amid the diff ences, metaphysical method had certain points in common. 1st) It was ba upon the notion that magical consciousness could be attained and partici pated in because of its immediate nature. Magic thus became mental rath than ceremonial, i.e., it was approached through meditation rather than through ritual. 2rd) Magical Consciousness was the activity of the ego and the magical ego was pure act or activity, and energy of being, or th inner energy of being, which was identified with consciousness as immedia and continuous with experience. 3rd) To exercise this consciousness it was necessary to enter into the inner creativity or spontaneity, or eve randomness, of the inner existence of consciousness as energy. This was achieved by means of an inner mediation from which and in which the forms of experience, states, anticipations, and conditions, were realise as immediate ideas. 4th) The ideal contents of consiousness were experienced as immediate parts of the magical being of the ego. The ideal contents of consciousness were then projected into themselves so that an intensity of magical experience developed, afterwards there was a projection outwards of concepts and categorial forms which were the productions of consciousness as pure being. Thus there develops the idea as the thinking-subject of total experience, visually perceived as creating the world of both concrete and abstract experience. This was were the esoteric logicians began their magical method of metaphysics, for they sought to be at the top of their thoughts.

C. THE ESOTERIC TECHNIQUE:

Esoteric techniques were developed to make the metaphysical methods practical, These techniques were either sexo-magical directly or made use of sexual magic in an indirect or mediate manner. 1st) The centre of attention was the unexplored area between the 1st and 2nd Yesodic centres. This area was not defined by the Hodic and Netzachic centres, rather it referred directly to a sexual area of magical force, which possessed an energy totally unexplored and quite different from the 1st and 2nd Yesodic types. 2nd) This energy was explored and developed by means of the use of the four Yetzirah centres. The traditional attributions were used to designate the centres in the body, which were worked over in a method totally in keeping with the procedures of sexual magic. 3rd) The operations of sexual magic were preceded and followed by extended meditations and inner preparations, which engaged the magical partners and enabled them to practise a type of astral or mental projection. 4th) The astral and mental techniques of projection were also used as a resultant of the sexual magic, such that the energies of sexual magic became a type of force or magical field, which directed the thought forms and projection energies along direct and exact pathways. This esoteric techniques, for the first time in the history of magic, made use of sexo-magical energies as forces for the direct projection and support of thought forms and other magical intentions, while basing these energy forms on the roots of physical sexuality.

D. INITIATION ADN THE CONTINUITY OF DOCTRINE:

It was by means of the symbols of initiation that a certain continuity of doctrine was maintained from school to school and from one generation to the next. Actually, the basics of sexual magic and the metaphysics of sexo-magical technique served as a conservative force and influence which prevented the mysteries from being lost or radically changed. For this reason, the entire tradition of teaching seemed to remain without change, although due to the successive explorations, its mode or presentation and appearance seemed to shift in emphasis from one school to the next. However, certain factors kept the traditions free from any essential modification and decline. These were 1st) that sexo-magical theory and practice had become standardized and regularly a part of the magical experience. 2nd) That the understanding as to the nature of consciousness was generally agreed upon by all schools, although they might differ as to matters of detail. 3rd) All schools accepted the theory of the ego as a magical system of pure being and of its possibilities, so that the use of the older gnostic and noetical methods by all schools was taught widely and perhaps even thought to be commonplace. 4th) While the positivist reduction of magical structures to systems of consciousness was accepted, and while the analysis of grades and levels of status into experiential components was widely used, none of the schools, even the most extremely positivistic, sought or even thought to reject any of the forms of abstract logic and magico-mathematical method and experience which had been developed over the years. Thus, the entire effect was conservative and constructive, leading to the ready availability of many methods and techniques, as well as a variety of approaches, tolerantly used by all schools of magical thought in all of the temples of esoteric logic.

NOTE: For his practical work, let the student compose a meditation which embraces the essential points of this lesson. He may use this mediation regularly with or in place of any other spiritual discipline he has accepted. Thus, he will form his own school of esoteric logic.

NOTE: With this lesson, the Master Michael has entered into the Zodiacal Sign of Capricorn, having left Aquarius. All lessons beginning with this lesson are to reflect this change in magical authority.

Michael Capricorn

Monastery of the Seven Rays

Monastery of The Seven Ryas,
4th Year Course in Esoteric Magic,
Part I. The History of Modern Zothyrian Philosophy:
Lesson 4. The Schools of Esoteric Logic: 1539 - 1600, The Elements of Transcendental Logic.

A. THE SELF-CRITICISM OF THE SCHOOL OF ESOTERIC LOGIC:

As esoteric logic developed more and more inwardly and more and more into a total form of experience and **consciousness**, the dialectic of internalised self-consciousness-- whereby consciousness wove back upon itself in self-awareness-- became more completely the dialectic of self-criticism and examined self-awareness, so that all areas and dimensions of method, containing any elements of uncertainty, were brought to the surface, purified and clarified of any residual incompleteness. Each master of the method of esoteric logic took upon himself to teach to his students and co-workers those secret processes of self-awareness and self-examination, which implied a purified and total inner awareness of the universe as being in its condition of meditation. Thus, the inner experience of the wholeness of being as meditation implied that each participating unit of consciousness was a part of a total system of self-examination and that this coming to knowledge of self-hood formed the very inner life and activity of being. Such notions as "Experience and Metaphysics" served as the basis for the development of a new perspective in the totality of consciousness. It was thought that this new perspective must be somehow beyond the sphere of the pure energy of self-examination and that it must constitute the real centre or ideal element of consciousness, which presides over the dialectic of esoteric logic. Thus, there developed a view of consciousness as composed of formal ideality and a material or eventual reality. The focus of ideality served as the pure point of attainment, the achievement of which the adepts of esoteric logic now so earnestly sought in their magical exercises. And so, the universe was viewed as a total system of pure being in the essence of meditation. Meditation was a process of life, which took into the unity of its being those meditation experiences upon the unity of being (Being = One), so that the unity of being came to reflect upon itself as a pure experience of absolute finality, whereby the ego as an ideal became united to the ideal absolute.

B. THE FOUNDATION SCHOOLS OF LOGIC:

Gradually, the various schools of inner meditation became the focus for the creation of a new type of idealistic school. The metaphysics of the ego in relation to the field of esoteric logic came to be understood as the basis for a new system of the logic of meditation research. This view sought to build up those methods whereby it would be possible to relate the individual as an ideal centre of pure consciousness and metaphysical experience to the ideal absolute of esoteric logic. Thus, transcendental logic came into existence largely as a method for relating the monastic members of the order through esoteric logic to the ideal participations of the Absolute. Each technique or method developed sought those mystical symbols of ideal participation which would serve to to the mind of the initiate those realities of being which would unite his consciousness as a process to the total reality of Being. At the same time, these symbols must serve as various modes of mystical exchange between Absolute Being and the pure transcendence of the ego as an abstract and abiding point of reality, eternal and ontic, -- i,e,. the source of being as being. To provide for a magical foundation for such a realm of pure existence, and for such a school of esoteric logic, the magician must understand that ideal consciousness and Pure Being are to be built up out of the resources and ontic capacities of the ego as beyond consciousness as projected but one with consciousness as the life of participation in and as the bridge builder to the absolute. Being is expressed as Absolute and as Ego, but because Being = Thought= Ego, the entire process of pure consciousness of being becomes a form of self-examination, whereby the ego critises itself as absolute and whereby the absolute examines itself as ego. Thus, the foundation of transcendental logic served to imply that the ego was beyond esoteric logic in the sense that the ego as absolute was the creative principle behind all of the manifestations of being in esoteric logic. We thus have a magical reaffirmation of the ego as the ultimate magical reality.

C. THE TRANSCENDENTAL METHOD OF INITIATION IN ESOTERIC LOGIC:

The techniques of sexual magic which were so much a part of the field of esoteric logic were now interpreted to signify the egoic sexual participation in the abstract purity of magical experience. While formerly, sexual magical techniques were used to prepare the initiate for higher states of consciousness, to initiate him into more significant mysteries of pure magic, and to serve experimentally as the source of so much magical energy to be employed in the powering of thought forms,.now sexual magic became the experience of the unity of the ego and the absolute between student and magical teacher or master. The area of the fullest and most absolute sexual participation became the basic field for the mysteries of the transcendental ego, whereby the initiator and adept-teacher sought to bring the student to that fullness of being and unity, which was enjoyed by the master's ego in the field of esoteric logic as consciousness and meditation within his own experience. All of the sexual techniques of magic were employed to achieve this unity of consciousness, and as a result a very mystical reality was achieved. For the transcendental ego of the student merged with that of the master and it was possible during the mystical moments of sexual union for the spiritual unity of the master to bring into its widely diffused experience the total experience world of the student. In those moments of often purely sensuous union, the symbols which link the ego to the Absolute in the dialectic of self-criticism became the bodies of the master and student, forming a mystic unity of pure intuition and complete awarneness.Thus, the transcendental ego of the student merge with that of the master, except that in the intuition of sexual unity it was realised by both initiates that the ego of the master was now manifesting itself as the ideal and total absolute of pure being. Initiation into esoteric logic thus became the method of union, a yoga of sexual union with the absolute as transcendental ego.

D. THE FIRST SCHOOLS OF TRANSCENDENTAL LOGIC:

On the basis of the sexual methods of magical initiation, there developed very definite schools of transcendental logic out of the magical schools of esoteric logic. These schools were devoted to a specialised methodology and came to serve as the basis for the more diversified magical schools of action, which were to develop in the next centuries. The schools of transcendental logic were based upon the uses of sexual magic as the mode of practical work in realising the transcendental ego through esoteric logic. Esoteric logic as a pure science of consciousness now became formalised as a system of abstract symbols, each of which related to the sexo-magical processes of the bodily centres. It must not be thought that because of this emphasis upon consciousness and magical experience that the more neo-pythagorean and abstractice views of being were to be ignored. Rather, the emphasis upon magical development seemed to be directed more and more towards the use of formalised and metamathematised techniques to express the fields of esoteric logic and sexual magic. Sexual magic and esoteric logic could be explored now from two standpoint: 1. from the view of abstract theory and the unity of being; and 2. from the practical and experimental standpoint of the experience of the magically intimate and esoteric consciousness of the sensuous as symbolic of egoic unity with the absolute of being. Because the ego was enclosed within a system of physical and sensuous symbols, it was necessary for it to make use of that same system of symbols to perfect the ideal relationship between the student and master. This system of symbols, however, was the sensuous language of the causative·sexual centres of energy, which also expressed themselves in the asexual and nonsensuous language of abstract logic. Sexual magic, therefore, was realised as a necessity of mysticism, and as the ultimate condition of magic within the physical world, so that only by a denial of the physical world and the evidences of the senses could one deny sexual magic. Never before in the history of mysticism had seuxal magic been so firmly established as the magical technique of concrete being.

Later there were to be reactions to this establishment of seuxal magic, when various magicians tried to modify the role of sexual magic in connection with initiation and developmental experiment. However, at this period in the history of magico-zothyrian philosophy, when the powers of the ego were triumphant, it seems most interesting that the body as an occult system, should likewise be so triumphant in its powers through the influence and staying powers of sexual magic.

NOTE: The practical work with this lesson consists in copying into your note-book the following experiment, which is a structure-analysis of the Rite of Memphis-Misraim.

Michael Capricorn

ATTACHMENT TO LESSON 4,
Experiment Number 1.

THE STRUCTURE OF THE RITE OF MEMPHIS-MISRAIM:

The students will use this experimental outline in order to understand better the papers in the 3rd year course, which relate to the system of Memphis-Misraim. The Rite of Memphis-Misraim, which is the system or computer of the inner retreat of The Monastery of The Seven Rays, is a vast magico-logical system of thought-forms related by means of entailments, inclusions, implications, and equivalences. Here, we propose to do an experiment, whereby certain mystical energies are seen to be very intimately related to their higher counterparts. This will demonstrate the principle of Being= Unity.

Under the older system of Memphis, which is used by some temples at this present time, but in nowise connected to our work, there existed the following ruling bodies: 1. The Sanctuary (ruling the 95th and 96th grades); 2. The Mystic Temple (ruling the 94th grade, but in reality the grades from 91st through 94th; 3. For the 93rd grade, the sovereign grand council general; 4. For the 92nd grade, the grand liturgical college; and 5. For the 90th and 91st grades, the supreme grand tribunal.

According to the Constitution of the Rite of Memphis, there were three divisions within the Sanctuary (Supreme Council of the 95th and 96th grades). These were the Mystic Section, or the Grand Hierophant, the Governing Section, again the Grand Hierophant, and lastly the Emblematic, Scientific, and Philosophic Section, which was composed of the following members, forming the Supreme Council of the Rite of Memphis: 1. The Grand Hierophant, Sublime Master of Light, 97th degree; 2. The Organ or Voice of the Grand Hierophant, 96th degree; 3. The Grand Master, President of the Sanctuary, 95th degree (so that there developed two sanctuaries, one for the 95th degree and the other for the 96th degree); 4. The Grand Master, President of the Mystic Temple, 94th degree; 5. The Grand Master, President of the Sovereign Grand Council General, the 93rd degree; 6. The Grand Master, The President of The Grand Liturgical College, the 92nd degree; 7. The Grand Master, The President of The Supreme Grand Tribunal, the 91st degree. In our working of the United Rites of Memphis-Misraim, we have simplified that sturcture under the influence of the Ecclesia Gnostica, while at the same time developing the patriarchal and grand-conservator grades of the Rite of Memphis, which were quite elementary from the magical viewpoint, by means of the infusion of the cabalistic current from the Rite of Misraim. It is important to note that there are both degrees and ruling bodies to be distinguished. Thus, we can speak of the grade of Grand Master which let us suppose is 94. Then, there is the magical body which rules the 94th degree and thus administers all of its programs, which would be initiations, meetings, and magical practices of the 94th degree. This body we may call the Supreme Council of the of the 94th degree, and as much such it is responsible to the Supreme Council of the 95th degree, just as the Supreme Council of the 93rd degree is responsible to it. This is the principle of rule by

	GRADE	RULED BY
a.	94	95 = 331
b.	93	95 = 330
c.	92	95 = 329
d.	91	95 = 328

It is possible for a person holding this degree in a less extensive jurisdiction to hold this same degree in the more extensive and even universal jurisdiction of the "International Supreme Council", as I myself do. A less extensive jurisdiction might be a local temple or lodge, a national or ethnic jurisdiction with a Supreme Council, while the very highest jurisdiction is that of the Inner Retreat, or Department of Temples, for magical rule and research.

The next degree is the 94th degree. There are seven persons who hold this degree, and their titles are the same, but they differ as to rank within the degree, as is the rule with all of the high grades of this rite, as you now realise. The name of this degree is: "Prince-Patriarch of The Ancient and Primitive Rite of Memphis-Misraim". The name of the ruling body of this degree, as well as the 93rd, 92nd, and the 91st degrees is the same as for the 95th degree. The reason for this is that this degree forms the bridge between the higher sixteen members of the grades from 94 through 97, and the lower grades of sixty-four members from 90 through 93. Each of the members of this degree is assigned to one of the mystical planets of mediaeval alchemy, as "knights of the planispheres of the mystic temple", another name for this grade. The ruling sign of this grade is Leo, the language is French.

The grades 90, 91,92, and 93 are considered mystical and hieroglyphic interpretations of the whole rite of Memphis-Misraim, and serve to hold together the magical system of Misraim, which is cabalistic and gnostic, and the magical system of Memphis, which is hermetic and gnostic. The names of these grades are the same: "Sovereign Prince", except that it is written as "Sovereign Prince of the Ninety-First Degree of The Ancient and Primitive Rite of Memphis-Misraim". The work of the degree consists in magical interpretations of the system of Memphis-Misraim. The language is cabalistic and the whole of the Zodiac is present in its influences. There are sixty-four members of this system of grades in all, or sixteen members for each of the grades from 90 through 93. These degrees rule the lower grades of the entire system of Memphis-Misraim according to the following structure:

GNOSTIC GRADES:	CABALISTIC GRADES:	GRADES OF MISRAIM:	RULERSHIP:
1. Subdeacon	6 through 23	78 through 80	90
2. deacon	24 through 41	81 through 83	91
3. priest	42 through 59	84 through 86	92
4. bishop	60 through 77	87 through 89	93

It must be understood that the 5th degree of patriarch in the Gnostic Church places a person in direct contact with the higher grades.
For this reason it is the mystical bridge degree, which links up the lower part of the system. There are not any proper names for the grades

from 6 through 89 because their nature is that of magical formularies, although each can be understood to be a grade of "Sovereign Patriarch", with a "Supreme Council", as in the example: "The Sovereign Patriarchs of The Twenty-Fifth Degree of the Ancient and Primitive Rite of Memphis-Misraim", who belong to the "Supreme Council of The Twenty-Fifth Degree of the Ancient and Primitive Rite of Memphis-Misraim", and who meet magically within the formularies of that grade, or in the mental and esoteric-logical temple of that grade in another dimension, which might occasionally meet also on the physical plane. But this is a deep secret. It is a secret because it involves the use of magical techniques which come from the study of the Zothyrian magical history, as well as the more advanced materials of our programs.

Lastly, there has been advanced the interpretation that the 90th degree is very much like the 5th degree, and that it is a bridge-degree. Strictly speaking the grades of Misraim are from 6 through 90. The 90th degree is the most important, and serves as the basis of the higher system of Memphis, which developed out of the system of Misraim. Hence, there is a special and very select body which rules the magical currents of the degrees from 6 through 89, which has the name of "The Supreme Council and the Supreme Power of the Sovereign Grand Masters Absolute of the Four Cabalistic Series of the Gnostic Esoteric Order of Misraim, or of Egypt of the Ancient and Primitive Rite of Memphis-Misraim." It is from this body of Sovereign Grand Masters Absolute, of which there are sixteen, that the whole structure of the higher grades is generated. Under this interpretation, the grades of Memphis are properly those from 91 through 97, and constructions out of the magic of the 90th degree of Misraim.

However, the 90th degree of Misraim and its system of grades, from 6 through 89, as well as the grades of Memphis, which are 91 through 97, are themselves derived from the first five grades, or really the first four grades, which are ruled over by the "Grand Lodge or the Holy Hieroglyphic See of the Four Crosses, Ecclesia Gnostica Spiritualis, of the Ancient and Primitive Rite of Memphis-Misraim". Again, this Grande Lodge is derived from Martinism adn from the three degrees of classical Martinism plus the reinforcement of Martinist and cabalistic researches and the gnostic episcopate. Thus from the less complex shall come the more complex, from the seed the great tree, which is Memphis-Misraim. This is the experience of magical creation by explication.

Michael Capricorn

Monastery of the Seven Rays

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,

Part I. The History of Modern Zothyrian Philosophy:
Lesson 5. The Beginnings of The Noetical School: 1600 - 1680,
The School of The "Tractatus Magico-Metamathematicus".

A. THE SURVIVAL OF THE MAGICAL SCHOOL:

While the schools of esoteric logic exercised a dominant place in the development of zothyrian philosophy for almost two hundred years, they never wholly were able to replace the earlier magical schools. In fact, much of esoteric logic continued and extend the role of magic, especially sexual magic, in the area of initiation. Also, it should be noted that esoteric logic did much to strengthen and to purify the traditional notions of magical method, so that few, if any, logicians felt that magic had been replaced. The esoteric logicians, and especially those members of the transcendental school, thought of magic as the vital principle, which was to be found at the foundation of all forms of esoteric logic. At the same time, there appears to have been some few isolated pockets of the older magic, where the traditions were kept up by recognised masters and with whom initiation and study could be sought. These survivals of the magical school were fully recognised as centres of inner learning, although it was recognised that they had not been swept into the mainstream of esoteric logic. These magical schools were organised for the purpose of continuing the older traditions, while at the same time serving as bridges between the newer magical currents, which were coming from esoteric logic, and the traditional methods of initiation, evocation, invocation, and projection, which were the basics of classical magic. Sexual magic was used by the traditionalists in a much more conservative manner, and it was treated as a part of evocation (of the sexual centres) and invocation (of the angels of the sexual centres) and not widely used in initiation work, which followed a more ecclesiastical mode of operation. Thus, we find about the year 1600 several centres of inner learning making use of traditional magic and yet aware of the progress which has been made in esoteric logic.

B. THE SCHOOL OF TRANSCENDENTAL ARITHMETIC:

Amid the magical developments, we can find one school which will have a very definite influence upon the development of magic. This school sought to develop very interesting possibilities in the area of the magical use of numbers. We have seen that there had been a neo-pythagorean current of magical work within the innermost workings of esoteric logic. The use of the magical series of numbers from x_1, x_2, x_3, through x_x, to x_n, was now seen to be a basic key in the analysis of the intensive character of magical energies. For there were two magical laws which were used to analyse these energies and which served to help the magician understand the ideal character of magical dimensions of experience became more and more definite, it was understood that these dimensions of energy could be exactly explored and analysed, so that a proper use of these forces by the mind of the magician would be possible. These two notions or laws were those of (1) the continuum of magical numbers and ideal elements beginning in infinity and extending to infinity and (2) the denseness of the continuum, which stated simply that between any two numbers, there would always be a third number. The application of arithmetic to the analysis of magical energies must be understood as being a transcendental application, in that magical energies were now being organised and structured along exact lines of thought, which explored and grounded, or made possible for experience, the magical structures of existence. The magical nature of existence then was once more thought to be a systematic buildup out of the ego-being of the universe. By making use of metrical notions of transcendental arithmetic, it was possible to construct in an exact manner the world of magical being, through which consciousness would then be made to flow along the lines of exact equations and formulae. However, only because of this exact use of metrical concepts could it be possible for magical reality to have existence within an idealistic framework. On the other hand, the older schools of magic, it must be understood, operated on a realistic and objectivistic view of the universe and thought of magical energies and the entire universe of being as external to the ego rather than immanent within the ego (this latter being the idealistic view). We will see then how two points of view were to develop side by side. The idealistic view, which emphasised mathematical constructions and the realistic view, which sought to ground magic in a supernaturalistic metaphysics.

C. THE MAGICAL NOTION OF INITIATION:

The two tendencies did not appear to be too different in presentation, largely due to the very subdued mode of their exposition. For one school, idealistic in principle, mind and thought would determine being and existence, for the other school, realistic in outlook and tendency, magical being was an objective character of existence into which man sought to bring himself by means of esoteric techniques and special methods of evocation and invocation.

The magical notion of initiation assumed that the universe was a place where a person could be brought to a state of being and then experience it so that certain things would happen. Actually, this view assumed an extensive understanding of magical space as a system of processes, some spiritual and others natural or material. In this world it would be possible to make certain prayers which would bring through a communication from the spirit world of angels. Certain practices of evocation, especially in sexual magic, where the elemental consciousness of being was attracted and sought, could be used to bring the initiate into consciousness of something both greater than his existence and also beyond his existence in scope of spiritual power. Thus, initiation in the magical school was a form of introducing the student to the world of being which existed beyond the scope of his experience, and thus it served to widen the horizon of awareness for future magical workings. In contrast to this view was the idealistic view, whereby one's being was turned in upon itself and became more and more identical with the Absolute Being of the universe. These two views were to exist as complements of each other, because the idealistic view served as the basis of esoteric sexual magic and meditation research, whereas the realistic view was essential to theurgy (as then it was conceived). It would take some time, beofre theurgy could be thought of as a subjective experience within the Absoulte Ego.

D. THE DEVELOPMENT OF THE NEO-MAGICAL METHODOLOGY:

At first, the neo-magical schools simply made use of traditional rituales and grimoires in their practical work. However, it soon became evident that under the influence of the Tractatus Magic-Metamathematicus (a neo-pythagorean type of control system used by all schools of magic) the older methods could no longer be used with any certainty or effectiveness. The reason for this was that the presuppositions of the older grimoires and rituales were no longer accepted as valid; and that furthermore because certain metaphysical viewpoints had been rejected -- in the light of more accurate analysis -- it was necessary to build up a total system of magical and theurgical working which would reflect the newer conceptions. The result was the creation and development of a neo-magical methodology known as the "Chaldean Rite of The Ancient Mysteries of The Star Angels". This was perhaps the supreme rite of magic, for it consisted in the invocation of the very highest angelic beings in order that they come and assist the magician in the creation of own ideal universe. These angels were to bring into the field of pure magic their being which as spiritual energy was to serve as the basis of this ideal universe. The ideal universe, thus built up out of angelico-magical energies, served as a temple for the operations of sexual magic, initiation, and magical research. Thus considered, the neo-magical methodology was to provide the magical school with the ideal model of theurgic operation, and as a consequence, the neo-magical school reached a certain level of development which with the exception of the next stage in history was never to be surpassed. Finally, the "Chaldean Rite" and later the "Magico-Metaphysical Rite" were to be the two major forms of magical expression, even to the present day. Finally, these rites were to be absorbed by the sexo-magical wing of the esoteric logical school and used in a way much more effective than the way in which they were originally practised.

PRACTICAL WORK:

The practical work of this lesson consists in first of all and outline of the IVth Year course and secondly the students making a series of meditations as a form of review of the previous three courses and relating them to the outline in terms of what thoughts are magically thought and suggested by the various implications and connections in word and meaning. This is the real use of the esoteric technique of meditation-research as given as far back as the first year course. This magical outline of the IVth year course follows:

OUTLINE OF THE IVth YEAR COURSE IN ESOTERIC MAGIC:

> "Esoteric Magic in the traditional gnostic magic built upon noetic concepts and improved by esoteric logic."
> Michael Bertiaux

A. Introdcution: These were the sixteen papers to prepare for the f part of this course. You have already gone throu them.

B. Part I: The History of Modern Zothyrian Philosophy, The outline of this part of the course has been given already as the practical work attachment to paper 16 of the introducti

C. Part II: ASTROSOPHY, Esoteric Astrology as Sexual Magic and Meditation-Research. These are the sixteen lessons on the much discussed esoteric astrological system behind the magical work of the Monastery of the Seven Rays, Inner Retreat.

1. Sexual Magic and Mediation-Research; The Moon in Scorpio.
2. " " : The Sun in Taurus.
3. " " : The Sun in Virgo.
4. " " : The Sun in Capricorn.
5. " " : The Sun in Scorpio.
6. " " : The Moon in Taurus.
7. " " : The Sun in Pisces.
8. " " : The Sun in Cancer.
9. " " : The Sun in Libra.
10. " " : The Sun in Aquarius.
11. " " : The Moon in Leo.
12. " " : The Sun in Gemini.
13. " " : The Sun in Sagittarius.
14. " " : The Sun in Aries.
15. " " : The Sun in Leo.
16. " " : The Moon in Gemini.

D. Part III: The Higher Forms of Sexual Magic and Esoteric Engineering as expressed in the Tharot of Esoteric Voudoo and Gnosticism. 16 lessons which explore the very highest forms of magic in its sexual and Haitian cabalistic implications.

1. The Master of The Northern Cross and the Initiate of the NX.
2. The Twins of The Temple and the Serviteur of the NX.
3. The Master of The Four Crosses and the Priest of the NX.
4. Legbha Capricorn and the Hierophant of the NX.
5. Legbha Scorpio and the Initiate of the Western Cross.
6. The Master of the Western Cross and the Server of the WX.
7. The Twins of The Ritual Design and the Priest of the WX.
8. The Magician of the Blue Triangle and the Hierophant of the WX.
9. The Twins of The Centre Post and The Initiate of The Southern X.
10. The Legbha Aquarius and The Server of the SX.
11. The Master of the Southern Cross and the Priest of the SX.
12. The Magician of the Sixteen FA and the Hierophant of the SX.
13. The Twins of the Altar and The Initiate of The Eastern Cross.
14. The Magician of the Red-Triangle and the Server of the EX.
15. Legbha Leo and The Priest of The Eastern Cross.
16. The Master of the Eastern Cross and the Hierophant of the EX.

E. Part IV: The Experiments of Sexual Magic and the True Key of Initiation. These will be a series of 16 lessons in pure sexual magic with an emphasis upon the magical results which lead to other and newer forms of sexual magic and gnostic magical science. These sixteen secret papers constitute the sexual magical diary of the Master Michael Aquarius upon which he based his writing of the Part III of the second year course of the Monastery. Here the actual methodology of sexual magic will be given to the most advanced students, as well as the secrets of the innermost degree the XI, of the O.T.O. and the higher grades of the O.T.O.A., which developed out of this innermost XIth degree.

The student is advised, therefore, that this course will serve as the master key by which the inner secret of magical initiation, long hidden, is finally and absolutely revealed. After the completion of this course of truly esoteric high magic, the student is now a fully professional worker and may be admitted in the higher work of the Monastery and into those secret studies which go beyond th very limits of what is possible to know.

Michael Capricorn

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Part I. The History of Modern Zothyrian Philosophy:
Lesson 6. The Beginnings of The Noetical School: 1680 -
1702, The School of the "Tractatus Magico-Metaphysicus".

A. FROM ARITHMETIC TO TRANSCENDENTAL ARITHMETIC:

The development of the magical use of numbers out of the analysis of sequential and serial units had a profound influence upon all schools of magical thinking. No longer could the subject-matter of magic be thought of as vague and indeterminate, something at whose mercy the magician found himself; rather, the emphasis was now upon the power of mathematical existence in the hands of the magician as a tool for his own research and exploration of reality. All schools made use of the "Tractatus Magico-Metamathematicus", a work which related the sixty-four interpretations to the sixteen axioms of magic, and sought in the equations of the theorems, two-hundred and fifty-six forms of magical proof. While this work could be interpreted either subjectively or objectively, either idealistically or realistically, either as the result of pure mind or as the effect of pure nature (which was also the character of the "Chaldean Rite" and the "Magico-Metaphysical Rite", two neo-magical methodologies) there developed the general view that the world could be viewed from either perspective and that all methodologies should be so objectively structured so as to be useful to all schools of metaphyscis and gnosticism. The continuation of the neo-magical schools seemed to confirm the fact that reality would itself continue to provide alternative possibilities for its interpretation and that as a result all magical structures of exactitude should be exactly formulated and capable of very precise interpretation, but open to the differing points of view. Thus, transcendental arithmetic could be cited as serving as the ultimate basis for both the idealistic and analytical "Tractatus Magico-Metamathematicus", which by 1680 had been forced upon all schools of thought and all centres of inner learning, as well as the originally realistic or platonic "Chaldean Rite".

B. TRANSCENDENTAL ARITHMETIC AND MAGNETICS:

Transcendental arithmetic, or the use of exact and transfinite numerica concepts as the basis of magical method gradually led to the rise of the experimental school of magnetic magic. The way in which this happened was accordingly as follows: the gradual use of exact concepts by magicians tended to bring the sciences of the spirit more and more closer to natural science. Thus, transcendental physics and experimental metaphysics came into existence as sciences of observation, which made use of instruments and a limited degree of clairvoyant observation. The temples of this school of experimental physics were structured to resemble the laboratories of occult physics as merged with tantric yoga and sexual magic. Phallicism became the dominant concept in the new physics of sexual energies, which could be measured and observed in an exact and repeatable manner. The high priests were the chief scientists in these temples, where magnetism as phallacism was the chief magical conception. The magical mathematical concepts provided the magnetic magicians with a certain basic framework which was useful in providing certain guide lines for the development of research. For instead of showing that the magico-metamathematical was a pure deduction from the consciousness of the initiate and hence in an important way the key to the way in which the universe was built up out of and like the productions of the transcendental ego, the more realistic or naturalistic magicians saw these equations as descriptive of certain magnetic currents or levels of astral magnetism (as in Part 2, of the 1st Year Course) and so they came to concern themselves with such occult notions as radiations, rays, emanations, emissions and other data, which they applied in a number of very important therapies and in mystical healing. While idealism stressed esoteric logic as the basis of the yogic relationship between master and pupil, and thus built up a system of inner magic and esoteric logic based on the idealistic and transcendental analysis of mediation-research, realism moved along social lines and developed group methods of healing and psychic history, which made use of magical notions, inspired by transcental arithmetic, but based on an analogy to experimental physics, rather than grounded on the magico-metamathematical categories and laws of abstract logic.

C. THE FIRST OF THE NEO-MAGICAL METAPHYSICIANS.

The monk Zothyrius VIII is to be singled out as being the first of the neo-magical metaphysicians, largely because of his work in revising in modern form the "Chaldean Rite" and "The Magico-Metaphysical Rite". He was properly a metaphysician in that his analysis of magical reality made use of greater and greater metaphysical concepts, where he sought to move beyond occult physics while not falling back upon the older views of the idealistic esoteric logic. Thus, he created the third viewpoint, which sought to ground magic in the absoluteness of being, while at the same time not rejecting or ignoring either the physical or logical contributions. His dissatisfaction with physics was due to his own knowledge of its inherent uncertainties and limitations. His dissatisfaction with esoteric and transcendental logic was largely due to its reductionism and tendency to become intuitional and rigidly abstractive in methods. He did not deny what these schools brought forward as positive and well developed contributions to the history of magic; but he seemed to feel that these two views were too rigid in their understanding of the world and that there was the possibility of there being a metaphysical approach similar to the earlier magical and theurgic schools, based on the neo-platonic analysis of experience, and which could be developed along modern lines, while avoiding the extremes of logic and physics. Zothyrius VIII then founded a school which taught the ancient metaphysics of being and which sought to bring up to date the various magical currents of operation, while setting them firmly in a metaphysics of being, derived from ancient theurgic sources. He may be understood as the father of magical reconciliation, whereby the extremes of logic and physics were united harmoniously. At the same time, however, the logical and physical schools were preparing careful replies to those criticisms made against them by the metaphysical magicians.

1. THE SCHOOL OF THE "TRACTATUS" AND THE REVIVAL OF MONADOLOGY:

While the metaphysical school was developing its program of magical research, the physical school was extending itself more and more deeply into the area of esoteric force. The result was the revival of the notion of monadology which science served to explain along the lines of occult and experimental physics the structures and dynamics of the positive sexual fluid. The logical school had established certain rules for the exploration and explanation of the monadum spermaticum. These rules were used within esoteric logic and sexual magic for establishing a field theory of sexual energy in initiatic consciousness as a projection of the ego. Later this framework was adapted to the area of sexual magnetics and radiation theory. The sexual monads as the spermatozoan was considered to be were now more clearly explored in terms of their dynamic qualities as points of pure energy in a system of generalised physics. The sexual monad became the prototype for the entire field of energy theory. The "Tractatus Magico-Metaphysicus" then became a type of guide work or methodology for research in these areas of applied magic which were clearly on the frontier of experimental physics. Monadology was also revived in the logical school, where a branch of abstract logic came to be known as the logic of symbolic monads. The logic of symbolic monads was a form of transcendental arithmetic based upon the notion that the units of consciousness or logical monads were the building blocks of the universe. These elements of existence were to be considered as understood as formal substances of ideal being, which were united in systems and governed by the laws of ideal essence. The magician would build up his system of the universe by means of these rules and elements, which served to provide the basis for the world as a system of experience. Thus, by these means the world was built and all future worlds could be built along the very same way. We see two different notions of monadology emerging. It was the task of Zothyrius VIII to try and merge both theories of the monad and thus extend the metaphysical scope of monadology. In a previous incarnation, I was Zothyrius VIII.

Michael Capricorn.

For the operational work of this lesson, we have an interview with Docteur Hector - Francois Jean-Maine, and the student will review the 1st, 2rd, and 3rd year materials referred to by the docteur, after reading this paper.

Q. Docteur Jean-Maine do you consider yourself a Voudooist?

A. I have always been very careful to distinguish between Voudoo religion, which is strongly African and primitive and with which I haven't any real connection, and Voudoo cabala, which is the system into which I was initiated and which was the magical system which developed in Haiti by means of a refinement of certain magical elements in Voudoo religion which were merged with European, chiefly French, magi and cabala. However, in the very general sense, I consider myself not a voudooist, but a magician and a sorcier, or warlock, of the Haitian race.

). Why is this so?

. Essentially considered, folk religions are primitive self-expressions f the myth-making tendencies of backward peoples. Thus, animal acrifice is just one step up the scale of evolution from human acrifice. Both are very wrong in a metaphysical sense and morally and esthetically nasty. They are grounded in very naive views, held in ll primitive places, that the elements fed by blood, as the result of acrifices, will help mankind. Actually such elements are inferior to an, and thus of no benefit to his ascent towards illumination. oudoo as such must be cleaned up very much before it can be used by ccultists. For this reason, I use only those parts which are of a niversal and magical character, essentially derived from Atlantean ources but which can be expressed in some limited notions from the Voudooist and esoteric vocabulary. Thus, I feel that it is my job to purge and then to rebuild and rehabilitate the magical systems hidden within Voudoo, while discarding the rest as superstitious, where it is not really dangerous to occult science.

Q. Are there many like you in the black race?

A. The true adepts of any race are very few. They are always at odds with the orthodox religion of their cultures. They are always called "fakes" and "frauds", when they seek to give the true essence of the wisdom, or when they seek to purify the religion of its drossness. Look at Jesus, and Gotoma, any reformer must face this horror and opposition. I am pleased yet that I am able to handle any situation, for most of the representatives of orthodox Voudoo, its priests and faithful, fear me, and flee, because they think I am a sorcier and a satanist. While I always try to do good, the fact that they think I am terrible, and that my Voudoo Cabala is a fraud, this makes my work easier, for I will break them down and destroy them all the easier , so that some day when they wake up, African religious orthodoxy as Voudoo is to these fools will no longer remain, only the light will be there, and they will be blinded by it. As Michael has written in the first year course, the invocation of Ogoun-Fer, so I say: "Burn all of the errors of the past with the fires of my angry-and-all-consuming-fire-of-will, for I am Ogou-Fer." (62,2) Also, please note that this prayer to Ogou-Fer does not refer to any stupid rebellion of the slaves against Napolean, but to the purification of the black race of its essential grossness. Each race must be purified by teachers who will rise up from within it and lead it to the light. This is the true meaning of racial teachers, as found in occult books. The Hebrews of old had their prophets, the black race now has its Voudoo cabalists.

Q. What elements are permanent in Voudoo?

A. Only those elements are permanent in Voudoo which come from Atlantis. Few people know that both Legbha and Loki are the same deity, the old god of discord in Atlantean mythology and magic. In Africa, especially in Dahomey, Legbha is a god of mischief and discord, as is Loki in the Nordic mythology. In Haiti, Legbha is identified with Christ, and his Loki quality, if I might say so, is attributed to the Guede family, especially to Limba-Guede. The transformation of Legbha into Christ is acceptable, because Christ is the cosmic principle, while Legbha is purified by this identity. Legbha thus serves as a Lucifer, as we gnostics say, because he will now serve to bring light though higher magic. In the Monastery teachings, Legbha is further purified as a spiritual being by the addition of Luage, the Lucifer of aspiration, which gradually leaves the human world and becomes increasingly divine. However, Legbha is really the magical word for Christ within a gnostic magical system. The permanent element is Christ, although represented cosmically as of the four crosses. The other Loa or gods are really forms of aeons. daemons, and syzygies of the gnosis. The great FA is really the cosmic AUTIREBA, an entirely cosmic and magical notion based on Chaldean lines of initiation, coming from Atlantis. Not every race must expect to possess the permanent elements of the gnosis in its folklore, but it does possess the connectives which will enable the student to become an initiate who has passed beyond the limits of his system of religious upbringing and who has now entered the gnosis. Thus, this revival of African religion is very nasty, for it means putting chains on the minds of a people already too tied down. Actually, it is better for blacks to become materialists, for from the analysis of their sensations they may come to true gnosticism and sexual magic.

Q. Docteur Jean-Maine are you a gnostic?

A. I am a gnostic in four different ways, or meanings of the word. First, I am a gnostic bishop and patriarch, working with the Gnostic Church of The Inner Retreat of the Monastery. Secondly, I am a gnostic because I know all that there is to know about the inner worlds. This means that my gnosis is universal, for I am an adept of Sirius, and thusly the very highest type of magician possible for this planet. I am perhaps the very highest black man in occultism and I am fusing my energies into the work of the Monastery. Thirdly, I am a gnostic, because I have been initiated into the Inner Wisdom as transmitted from Aleister Crowley. Let me explain what I mean. On May 12, 1921, Aleister Crowley Consecrated Tau Choronzon I to the 11th degree of the Gnosis, at the Abbey of Thelema, Cefalu, Sicily. On June 30, 1936, Tau Choronzon I consecrated Tau Choronzon II to the 11th degree of the Gnosis, in Los Angeles, Californis, at the Choronzon Club. (For this we have documentary proof in the files of the Inner Retreat). Then, on January 1, 1954, Tau Choronzon II consecrated Tau Choronzon III to the 11th degree of the Gnosis in Palm Springs. California, at the Temple Choronzon-Gnosis. On August 10, 1967, Tau Choronzon III sonsecrated Tau Choronzon IV to the 11th degree of the Gnosis in Palm Springs, California, at the Temple Choronzon-Gnosis. On January 18, 1972, Tau Choronzon IV consecrated Tau Choronzon V to the 11th degree of the Gnosis, in Chicago, Illinois, at the Themple Choronzon-Gnosis, located within the Inner Retreat of The Monastery, I, Hector-Francois Jean-Maine, am Tau Choronzon V. The fourth way in which I am a gnositic is this. In ancient times, the gnostics took the very best elements of occult and spiritual teachings from many religious systems for use in their magical works. Now, in order to give the Monastery courses a universality, which no other system of occult teaching possesse, we took certain Atlantean elements found in esoteric Voudoo tradition, and further refined them for use in the four courses of the Monastery. Thus, gnostic and Voudoo cabalistic lines are existing side by side, but only in a very spiritual and very mystical sense. Nowhere do I speak of animal sacrifices, except to condemn it, nor do I speak anywhere of primitive superstition. I speak only on that gnosis which I have taken out of the mire and mud of a primitive and vile body of beliefs and practices, those of the more primitive elements of the black race, and which are not suited for occultism, and these more refined elements I have taken into the light of gnostic thought and magical illumination. Thus, I am perhaps one of the very highest magicians of the universe. All the voudoo elements in the course work have been brought up to the level of white magic in vibration by my alchemical work. Also, certain magical matters are nowhere to be found in Voudoo religion, but do appear in esoteric Voudoo initiatic tradition. I am referring to Sexual Magic and the Luage Mystery, which is reserved to the secret sects of esoteric Voudoo, the rue elite of spirituality and illumination, in Haiti.

Q. Docteur are you a believer in occult democracy?

A. Certainly not. You know that every being has a soul at a different level of magical development. How foolish, therefore, for some persons to believe in equality of souls. It might be possible among the English or the French to find large groups of very advanced souls, but these races are vastly superior to all others. Some may say that the Indians are advanced. I say no, for Hindu teachings are ahead of Hindu material powers. While, with the French and English, as they spread their supreme cultures over the world from nation to nation, so that everyone sought to imitate French and English blood and manners, so the occult influences of Crowley and Eliphas Levi have been diffused. This is especially true today, where true refinement consists in following the cultural ways of the English and the French, especially in matters of food and pleasures. Therefore, to return to your question, I do not believe in occult democracy, for as Madame Blavatsky said the vast majority of the world do not even have souls. Also, it would seem that the true test of a soul is whether or not a person is linked up with the Monastery. Now we have certain initiates in Haiti, and I have worked with them, but they are so few in so vast a total population, so that it is impossible to think of democracy.

Q. Docteur what do you think of the witchcraft revival?

A. It is my view that this is to be preferred over traditional religion. I have been considered a witch, and perhaps I am to some degree. Yet, witchcraft makes use of the elements of magic and it is not a religion, as some fools believe, for it is based on a revival of magical technique in a natural setting. It is the basic use of the more helpful elements to be found in nature. However, much of witchcraft has to be refined before it can be used by gnostic sex magicians. Witchcraft, as you know, is strongly dominated by the female image, and therefore, the sexual magical aspects of it are quite gross. But it can serve to suggest a spiritual gnosis and ideal manicheanism of the luciferian gnosis, and this in a primitive form, as it is given in coven work, will lead to the true elements of the lucifierian gnosis as we find them in Memphis-Misraim.

Q. What was the purpose of your recent visit to Japan?

A. My visit to Japan was to meet with certain magicians who are identified with the Tendai Sect of Esoteric Buddihism. These adepts had invited me to visit them when I met them in New York City, U.S.A= about 10 years ago. I have kept up a regular though infrequent correspondence with them over the years. I went to Japan therefore to engaged in certain magical exercises and researches along the lines of sexual magic and esotericism, which will be developed for the students of the Monastery in future courses. However, let me say that we have always maintained that our esoteric Voudoo and our gnosticism were identical with the best of esoteric Buddhism. I was able to prove this matter during my visit. I visited in Kyoto, and met there with several masters of magic. While there I lived in a monastic close, as my occult rank gives me immediate entry anywhere in the world to these centres, and they regard me as an esoteric monk.

Q. What has been your connection with the History of Zothyrian Philosophy?

A. Of course, the history of Z Philosophy is a magical system expresse as a time system or history. It is really taken from here and there in time and woven together by lattices of mind, so that what you are seei is really the way in which it appears on the innermost planes. All of the disconnectedness of actual history has been sifted out and what remains is a wonderful egregor, or thoughtform, of pure magical energy. Now, both Michael and I have worked together on this system and have h key parts to play in the past in this work, for really this incarnatio is my first and last in the black race, for formerly I incarnated mainly as a Chinese or Japanese adept. In fact, Michael and I have worked together in many interesting ways which illustrate the methods o the Z. Philosophy, which in this present lesson are mainly taken from esoteric Buddhism, as if anyone didn't know. That is to say, we have explored an historical section of Buddhist esoteric magic in this system in a very wonderful and inner way. However, keep in mind that Buddhism as esotericism= Gnosticism. We are not concerned with any religious history, however. Now, let me tell you something interestin One day, about 10 years ago, Michael was giving a lecture before a group of adepts and occultists. In the front row sat a Celtic psychic and high-priestess of the Old Religion of the Moon. She always took her lectures by clairvoyance and telepathy, as she was quite deaf. As Michael lectured, I decided to come and visit him from Haiti, where I was doing research. He had told me when and where it would be given I decided to stand next to him as he spoke. After the lecture, the Celtic lady came up and asked who the Chinese man was standing next to him. Michael replied, that it must be his friend from Haiti. The lady said "from Haiti?". "Yes", said Michael, "my friend always travels in his astral body, which resembles his last physical body, leaving his present physical body behind." To which I add in closing, that his is exactly the way it happens.

H.F. Jean-Maine

The Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Part I. The History of Modern Zothyrian Philosophy:
Special Paper to follow between Lessons 6 and 7,
Special Interview with Docteur Hector-Francois Jean-Maine.

Q. Docteur, do you intend to give out certain cabalistic teachings this year?

A. Yes, it will be noted that Parts II and III of this 4th year course contain elements of a higly cabalistic significance. Our approach to the cabala of Haitian esotericism, which is my own system of magic, will be based upon the interpretation of Astrosophy and Tharot from the view of esoteric cabala. If the student will examine the supplements to Lesson 5, which gives and outline of the 4th year course, and then if he adds on the outline given as Exhibit A, Lesson 1 of Part I, he should be able to see a very strong view gradually expressing itself. Also, if you review the very important pages 28 1 and 2 of the 2nd year course in sexual magic, and then review page 16-3 of the IIIrd Year Course in Esoteric Engineering, you will see many of the cabalistic possibilities, which I am discussing, now.

Q. Docteur, is your system of cabala your own or derived from tradition?

A. Basic to my knowledge is the real tradition of our magical system. This is completely gnostic. However, I have developed that system in a very useful way, at least it is useful to myself and other magicians. We have built up a completely magical view point, which may be termed cabalistical only in a very special sense. It is not the Hebrew Cabala, but a development out of the work done in the area of the cabala by French, Spanish and Haitian mages. Basic to this is the view that cabala is a form of magical development, which will take on many, many direction in its expression. My own view has been expressed via these lessons. Eventually, it will become a basis for a next development, for nothing is final in cabala.

Q. Do you believe in both the Sephira and Klipha of the cabala?

A. Our system of cabala does work with both forms of being, and actually it is necessary to work with both lines of pure being. Our system is quite complete in that it is concerned with magical forces which are expressed through the negative (Klipha) and positive (Sephira) aspects of the Tree of Life.

Q. Do you invoke or evoke these Sephira and Klipha?

A. Yes, We do both the invocation of the Sephira and the evocation of the Klipha. Invocation implies that we are working up the Tree of Life, that is to say up the front of the Tree. Evocation means that we are working down the back of the Tree of Life. Hence we must use both magica methods, and I always have.

Q. Some would call you a black magician because for this as well as sex magic.

A. Yes, that would be largely the opinion of many ill-informed persons. I am not a black magician in their sense, however, but I am a Luciferian and I a gnostic magician. My use of evocation and sexual magic would set me apart from many writers and magicians. However, that we can produce is proof of our magical system being successful. Also, let it be noted that in magic one must always follow the very highest consideration, that is to say we must follow the magical ideal and not any manmade moral or relgious system. These moral and religious systems must be totally rejected and replaced with a magical morality of power and knowledge.

Q, What are the names of the beings invoked and evoked in your work?

A. The Sephira are invoked and they are attended by two groups of Spirits which are the angels of the Sephira. They are the "Flames of Light", if they are positive in vibration, or "Flames of Reflected Darkness", if negative. The Klipha are likewise structured. But because the Klipha are negative, as they are to the Sephira, the negative angels are the most important, which are the "Shadows of Darkness", then if positive we have the "Shadows of Reflected Light". Both flames and shadows are intelligences and spiritual or magical beings of great power. They are approached in a very special magical working which will enable the student to become a practical magician.

Q. Do you make use of the Middle of the Tree, or use the whole Tree?

A. In the process of ascent up the Tree, we find that we can move from one Sephira to the next with ease. Thus, we cover all of the Sephira in the magical climb upwards. However, in working down the back of The Tree, we have found that we will concentrate upon the Middle of the Tree because of certain magical difficulties, which I call the "Paths of Frustration", which prevent us from coming down any way but the Middle. You know that most magicians and cabalists claim that the back of the Tree is filled with demons and confusions and dangers. We have found a secret pathway, which we can take in connection with the four degrees of sexual magic, so that by means of sexual magic, and I refer to the use of the techniques of the VI, X, XI, and XV grades of the O.T.O.A., it is possible to find the very secret pathway down the back of the Tree, which is very important for Magical Creation.

Q. Do you believe that you have found your way back from the downward path?

A. The downward path on the back of the Tree leads to two other sides of the Tree, which I will call simply the magical reflections of the higher worlds in the lower regions of space, which are below the earth level of vibration, and which are, I would say, elemental and beyond. For example the Malcuth centre is in the elemental kingdom, but the other Sephira and Klipha extend beyond the earth kingdom to the regions of metacosmic darkness. These regions, inhabited by powerful and dangerous demons and other creatures will be explored by us, also, eventually. Thus, our work has taken us really very far in its magical development. Yes, we have found our way back, because we can now be interviewed by you.

Q. Why is Sexual magic such a wonderful instrument for exploration?

A. Sexual Magic is the ultimate key to magical exploration, because it is so simple. It does not require any special magical instruments, only the magical body. It can be operated on each level of being and can produce very wonderful and powerful insights. Also, sexual magic is the way of the highest adepts.

Q. Do you intend to make use of the Haitian secret societies on the Tree?

A. Yes, it is my wish to make use of the four Haitian secret societies in a very special way. For one thing, we are concerned with a twofold use of these societeies in order to create a certain sexual magical energy in the worlds of Daath, and negative Tiphareth, Yesod, and Malkuth. In each world a certain magical level of being is attained in a very wonderful way, by means of a creative tension between the two possibilities, as the following diagram or chart can serve to show:

Daath La Couleuvre Noire = Les Pelerins des Astres
Negative Tiphareth Les Sorteurs Secrets = La Lycanthropie Kabbalistique
Negative Yesod La Lycanthropie Kabbalistique = Les Sorteurs Secrets
Negative Malkuth Les Pelerins des Astres = La Couleuvre Noire

This type of arrangement is based upon an entirely magical use of the differences in magnetism between the various levels magical operation. It is very similar to the magical sequence as given in Hermetic Orders, where we find that 1 = IV, 2 = III, 3= II, and 4 = I. However, we will explain this tension in magic as we develop those advanced papers in cabala.

Q. What are the "Pathways of Frustration" ?

A. Naturally, there must be some kind of negativity to magical power and the gnosis on the back of the Tree. We have found that certain methods of work lead to blind results, or else to no magical results, or else the powers come back to us indicating the there is no exit in that particular way of moving. This is due to the negative and demonic wyas of the other side of Tree. However, there is a magical order on the back of the Tree, which is the door to other aspects or sides of the Tree, which we call the reflections of the Tree in the lower and darker regions of space. However, by a very careful use of sexual magic we are able to find a correct pathway beyond the "Pathways of Frustration and thus enter the areas where the "Shadows" can be evoked by magic. There are two major pathways, which are best determined to be "Pathway of Frustration". They both must pass through Daath, which is the Door to the back of the Tree. These "Pathways of Frustration" are "Kether-Daath-Chokmah" and "Kether-Daath-Binah". Both are dead-end roads, without exit. They are filled with diabolical influences of a very dangerous character, so that the student is best to avoid them. That is why the writers of the cabala have been so careful in their warnings. However, using our esoteric methods it is possible to find the true and very secret pathway out of Daath and downwards on The Tree. In Alesiter Crowley's secret sex magical work, Daath, which is under Uranus, was the door to the Uranian sex magic of the XIth degree of the O.T.O. However, Crowley did not provide any method for the use of this force at this level, which was developed by my father in his inner school.

Q. Would you consider yourself a priest to the forces of darkness?

A. No. The reason is that priesthood is a word which implies service rather than mastery. I am concerned more to explore the worlds of the cabala and therefore I must be in a position of mastery in order to have a certain degree of magical freedom. I cannot serve anyone, save the Absolute in my highest state of consciousness. However, many will think that I am an evil person because of my magical explorations. They will think this just as they thought that the early explorers in medical work were warlocks and evil. I do admit, however, to being a warlock, for I believe in psychic and occult self-defense.

Q. Is there a difference between cabalistic sex magic and other types?

A. I would say this that our sexual magic is applied in the cabala. I can only speak for my own method and approach and school. However, we do apply the basics of sexual magic in a very special way in the area of the cabala so that we are able to make certain very interesting and important discoveries, and we are making use of the sexual magic of the 2nd year course in doing this. However, we have extended the methods somewhat, as you will see.

Q. Is it true that you become a werewolf in your sex magic?

A. One does become a werewolf on the astral plane, or in the astral light in our system. This is a very old method of regaining the contents of the unconscious which have been lost in making the transition from the animal kingdom into the human world. We seek to go back to this world and live in the animal world for some time, some magical time, and then come back to the human world, again. It is tied up with the magic of times and other influences, for you know that certain times of the week are more suited to this magical work, I refer to the 3rd year course and to pages 24 1 and 2 and 3. For there it is implied that when the full Moon occurs either on Monday or Saturday, there would be a strong force for the development of Lycanthropia on the part of weak persons. This would be a physical and involuntary Lycanthropia. Our own Lycanthropia is cabalistic and under magical influences and occurs only on the astral plane. For that reason magical efforts to combat physical and involuntary Lycanthropia are most important in magical work on those days, and under those exact Lunar conditions.

Q. Are you a werewolf?

A. At present, I am not a werewolf in my astral self. However, I have been as have been the adepts of the Inner Retreat in their higher magic. All who work along these lines must assume the god-forms on the astral, which means a return to the animal symbols of the ancient Egyptian gods of Memphis and Misraim. However, we have selected various animal-god forms to assume in this work. We are not all werewolves, although the principle is the same and we use the name La Lycanthropie Kabbalistique to designate all of these forms for magical work.

Q. Would the Masters Michael Aquarius and Michael B. be werewolves?

A. They have been in the same way as I have and under the same conditions but Michael B also has developed another method of working where he becomes a werecat on the astral. The Three of us have practised this technique and have become werecats, in addition to being werewolves.

Q. What reasons determine the choice of god-forms?

A. The main reason is that of operation and ray of power. The werewolf is for the ray of will-power to create thought forms. The werecat is attached to ceremonial work of the seventh ray. The first and seventh rays work very much together, as you know, so that it is possible to develop certain magical harmonies between the two types of god-form assumption.

Q. Are the pathways astral or are they mental and etheric as well?

A. Both on the front of the Tree as well as on the back of it the pathways are operative on the etheric (Assiahic), astral (Yetzirahic), mental (Briahic), and intuitional (Atziluthic) levels of consciousness. On the back of the Tree, for example, Daath is passed in all four worlds, before we enter the mental world of Tipareth. Daath means knowledge or Gnosis, it is the world of the Inner-wisdom of the Gnosis and thus it is approached via Kether, which is the Sephira most identified with the Atziluthic world of the Inner-Wisdom of Intuitional Gnosis. Daath is departed by way of the Briahic level of consciousness, so that then it is possible to enter the mental world in Tiphareth. Tiphareth is departed at the Yetzirahic level, so that it is possible to enter Yesod, which is the Sephira of Yetzirah, and departed at the Assiahic level to enter Malkuth. Thus, the pathways are quite orderly and follow the exact structure of strict cabalistic magic, except that we are talking about, here, the back of the Tree.

Q. How do you propose to relate the sixteen lessons of each Part II and Part III to the cabala?

A. By means of the theory of cabalistic correspondences, it is possible to link the papers of Part II, which will be the matter of the theoretical cabala to the Papers of Part III, which will be the practical matter of the cabala. Thus, for each paper there will be a separate working, following the sequence I am giving now: 1 (Malkuth), 2 (Yesod), 3 (Hod), 4(Netzach), 5 (Tiphareth), 6(Gebutah), 7(Chesed), 8 (Binah), 9(chokmah), 1o (Kether), 11 (Kether-Aath-Chokmah), 12(Kehter-Daath-Binah), 13 (Daath), 14 (Negative Tiphareth), 15 (Negative Yesod), 16 (Negative Malkuth). Thus, in Parts II and III of this course, there will be a study of Negative Malkuth in each of the papers numbered 16.

Q. Who are the new magicians who will work on these systems of magic?

A. They are called "The Adepts of Sirius", or in the east "The Young arhats".

Q. Are they priests or bishops of the Gnostic Church?

A. The adepts of Sirius are not gnostic clergy. Their line of development is entirely secret and mystical. But they do not come from the Gnostic Church or from the grades of Memphis-Misraim, although they will work within Memphis-Misraim. They are adepts in a magical sense, which is tied up with the work of the 4th year course, and they are not based in previous works. Thus, an entirely different approach has been developed to work with these magical adepts.

Q. How are they prepared magically for advanced work?

A. The adepts of Sirius are magically prepared by participation in the most advanced magical experiments of the Masters. They are thus able to learn of magic in a definite sense by direct experience. They serve a type of apprenticeship in magic, rather than preparing for Holy Orders in the Gnostic Church. They are selected entirely by occult methods and are attached to their adept teachers. When they have completed their work they will then set up their own centres of work. They do have a simple degree system, however, which is of four steps. These are: Initiate, Apprentice, warlock or Magician, and Master of Light. In previous courses the emphasis was upon the large degree systems of Memphis-Misraim. Here with the magical work of the 4th year course, the emphasis is upon simplicity of operation and of the degree system. The Masters of the Light are only three: myself, Michael Aquarius and Michael B. The reason for this is that one must be an adept of the Inner Retreat system working in order to see the full potential of the newer magic. There is the possibility of reducing the degree system entirely, even, as a measure of simplicity. I would prefer the magical system to be reduced to a no-degree system of work. There are too many other ways in which the system can operate without the control of the degrees. Therefore, we will consider very seriously the elimination of all grades except in the Inner work as a part of this 4th year course. However, the other degrees hold true for the previous courses, but they have changed.

Q. In what way have these degrees changed?

A. They are no longer physical plane grades. All of the grades are now in most cases to be understood as astral temple grades. It is true that certain keys are given to approach these grades, but these do not convey any physical plane authority. They refer entirely to the astral or inner world working. This will hold true of the adepts of Sirius and all other grades, for the degrees will be significant only on the inner planes and our system is thus moved entirely onto the astral and inner planes in its significance.

Q. Will this not simplify matters, you already have done much towards it?

A. Yes, the astral translation has been achieved with a view to making the Inner Retreat more and more hidden so that the work can procede without any disturbance in psychic currents. All of the temple works and grades are really on the astral anyway, for we have made the Rite of Memphis-Misraim entirely into an astral order, and have cut down its physical contacts to that just of entry from the physical. The Masters of the Inner Retreat will function in a certain way on the physical and they will provide keys to the inner work. This inner work we describe in these papers. But, we have already done so much to put the system onto the inner planes that we do not have to worry about anything else at present.

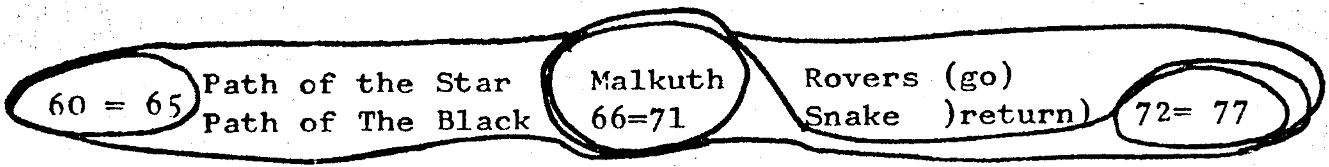
Q. Will there be secret grades given on the physical?

A. This must remain unanswered. However, those who have received certain Gnostic powers and consecrations and initiations have received keys to the inner work. We will probably give out the keys, but in a much simpler sense.

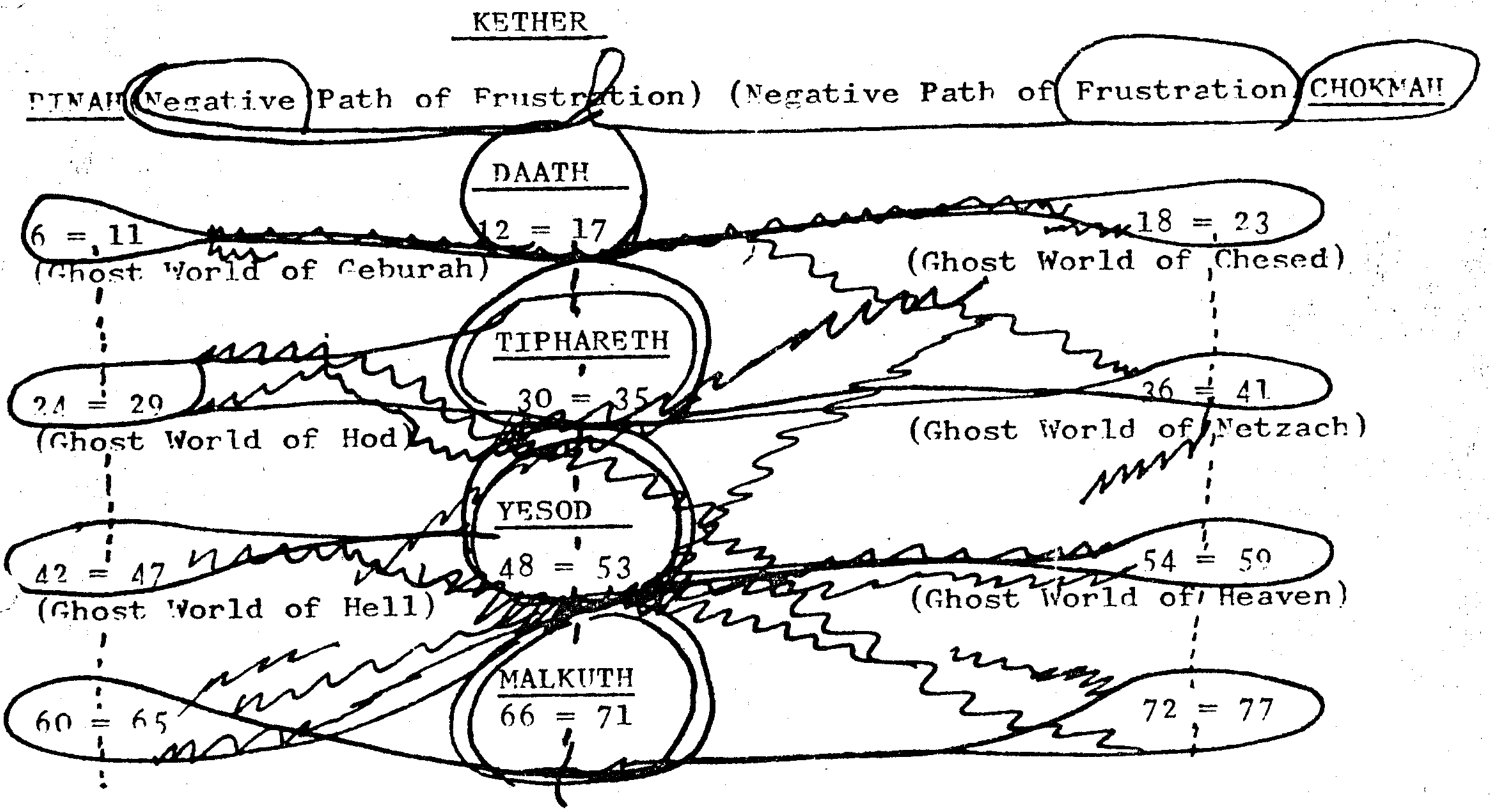
Q. What about the esoteric Voudoo system of astral projection?

A. In each of the secret societies of esoteric Voudoo Cabala there is a special grade for astral projection at will. This is the grade of the "voltigeur", and this grade is given only on the astral by me to those who have met me more than half-way. The pathways of the Voltigeurs, or Vaulthers, can be represented by the following cabalistic map-work, which shows the relationship between the secret societies and their grades and the various pillers of the tree of life. For your know that we work only the back of the Tree using the secret societies, and that they must confine themselves to the central post of the tree. But to add depth to their work, there has been developed a certain magical expansion, which takes the place of the Binah and Chokmah pillers.

	Path of Frustration	Kether	Path of Frustration	
Binah				Chokmah
6=11	Path of The Black Path of the Star	DAATH 12 = 17	Snake (going) Rovers (return)	18 = 23
24 =29	Path of The Secret Path of Kabbalistic	Tiphareth 30=35	Travelers (going) Lycanthropic (return)	34.41
42.47	Path of Kabbalistic Path of Secret	Yesod 48.=53	Lycanthropic (go) Travellers (return)	54=59


60 = 65
Path of the Star
Path of The Black
Malkuth
66=71
Rovers (go)
Snake)return)
72= 77

The pathways are designed for travel to and from the negative Malkuth. The Path of the Star Rovers is Malkuth in Atziluth, from which the return is made through Kether in Assiah, which is the Path of the Black Snake. This is the meaning of Kether in Malkuth and Malkuth in Kether of the Sexual Alchemists. The use of the various pathways is important because of the need to follow a strict magical line of development. However, the student should note the pathway of the Voltigeurs, as given in the large diagram, which follows this page, and which shows the true meaning of a magical leap, which is guite different from the other pathways. Also, you will note that behind each of the Sephira, there are the secret pathways, even though only the Klipha of the Middle Piller are contacted. In our study of the cabala in Parts II and III, this will be developed.

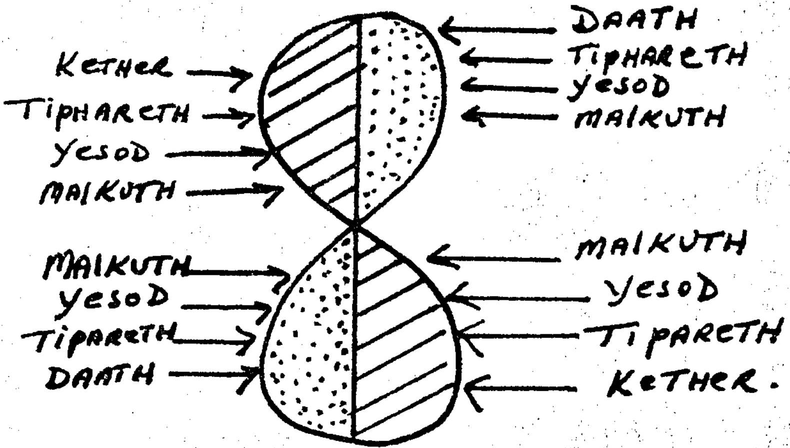

KETHER
BINAH
(Negative Path of Frustration)
(Negative Path of Frustration
CHOKMAH
DAATH
12 = 17
6 = 11
(Ghost World of Geburah)
18 = 23
(Ghost World of Chesed)
TIPHARETH
30 = 35
24 = 29
(Ghost World of Hod)
36 = 41
(Ghost World of Netzach)
YESOD
48 = 53
42 = 47
(Ghost World of Hell)
54 = 59
(Ghost World of Heaven)
MALKUTH
66 = 71
60 = 65
72 = 77

Various Pathways = 1, the pathways of the secret schools ------------
2, the pathways of the secret sects ————————
3, the pathways of the Voltigeurs 〰〰〰〰〰〰

The pathways of the secret schools refer to pathways developed by very specialised magicians and their apprentices within the various secret sects which are based entirely on magical discoveries and insights, and communicated by initiations on each of the secret pathways. The ghost worlds are those kliphatic worlds which are inhabited by shells and shades and demons and which have usually been very dangerous places for the magicians to visit. The two negative pathways of frustration are examples of what can happen when the magician tries to cross over the occult territory which is inhabited by ghosts in the cabalistic sense. This entire method will be fully explained more in Parts II and III of this course, however, the magical work on the back of the Tree of life must be understood to operate out of the central piller of the Tree of Life. It is extremely dangerous to travel through the ghost worlds, if one wishes to use the methods of exact observation. Also, the demonic beings that reside there must be controlled by secret methods, so that one may travel only with a master, if one is not a master of light.

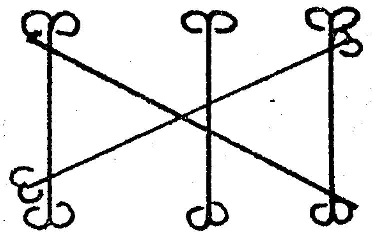
Q. What are the ghost worlds of heaven and hell?

A. These are the pathways to the lower regions of the tree of life as it is reflected in the cosmic sea of space. See this diagram which I am enclosing with this reply, so that you will note that the Tree of Life has its own reflection in the lower regions as well as in the higher worlds. Heaven and Hell, as viewed by mediaeval art, are to be found in those regions of infinite and absolute space. These are theghost worlds of Thibetan Buddhism, where the souls will await their next incarnation, but for us it is where the astral bodies of the dead are to be found in their afterdeath state.



Q. What is the basis of the pathway of the Voltigeurs?

A. This basis is to be found in the vever of the Marassas, or Twins in Voudoo which is a very magical conception. However, the Three columns are given in that design, with the centre as the post of unity. In my own work, I have crossed these three columns with the crossed baton of the magical Saturn, or Guede Nibbho, so as to produce the model for the pathways of the voltigeurs, as well as the pathways for the secret schools of Voudoo initiation. This gives us the the final magical diagram for Voudoo initiation, which I reproduce here.



Q. Is it true that the Master Michael B. is an actual Voudoo priest and high-priest?

A. Yes, he has received magical initiation from Haitian adepts, other than myself. I have only come to him after they did their magical work to prepare him to receive me properly. For I cannot be received by anyone who is not properly prepared by magical initiations and consecrations in the inner work. I have come to him in a magical way, which is greatly different from coming to him in a social manner, for we met in

Haiti in 1963, but not as adepts. He possesses the magical papers for the work of the priesthood as well as the papers for the high-priesthood in esoteric Voudoo. I am of the opinion, however, that he had taken many, many secret inner plane initiations in Voudoo in order to enter more and more fully into the mysteries of the science. Also, what he has seen with his clarivoyant vision he has brought back to the physical world in terms of art, for you know that he is a very good artist in the symbolic and mystical sense.

Q. Would you say that your magical system is properly a living esoteric one?

A. My system of magic is definitely the living science of esoteric Voudoo cabala. It is truly a system of "le Voudoo esoterique et vivant". For this reason in these papers for the very first time will be produced the entire secret system of esoteric and cabalistic initiation into innermost Voudoo mysteries, which shows the validity of the system and its universality. In this sense, our system of magic is truly living and ever developing on the inner planes because of the many revelations of magical images, which we receive from the inner planes as a result of our work, there. Thus, we are moving more and more into inner realms, wholly unexplored by any adepts of the past. In this sense our system is alive and true, for it is the direct communication from the inner worlds of the ultimate gnosis or knowledge from Daath. Thus, we end with the formula that Esoteric Voudoo cabala = Daath gnosis.

Docteur Hector - Francois Jean-Maine

Monastery of the Seven Rays

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Part I. The History of Modern Zothyrian Philosophy:
Lesson 7. The Beginnings of the Noetical School:
1702 - 1721, The School of Functional Noetic.

A. THE LOGICAL REACTION AGAINST MAGIC:

While it is true that the Schools of esoteric logic did contain within their doctrines and practices the elements of many magical systems, as a whole they were in reality reactions against metaphysical and magnetic or physical systems of magic, for they based all of their methods and theories upon a view that because the mind was the creative principle, it was unnecessary to view the world as composed of an antithesis between nature and supernature, with magic as the method of contacting the latter through natural being and means. For the logician, esoteric and transcendental, Being as a system of construction differed only mystically from the more narrow philosphical scope of logic as the analysis of propositions. The esoteric logician was keenly interested in the structure of being, but the logical creation of that structure of being by means of pure consciousness was more realistic a view of magic for him than the techniques of evocation and invocation, which necessitated a belief system in the independent existence of nature, at once naive and false. Thus, all systems of esoteric logic considered that magic if it was to be used at all should refer to transcendental logic and sexual initiation and experiment. That magic in the sense of theurgic activity was truly meaningless, and that evocation and invocation were useless concepts from the standpoint of the consciousness of pure immanence. Thus for the logician, as well as for all of the other schools since that time and due to the influence of logic, magic as such was strongly defined and regulated to only one or two areas in the metaphysics of consciousness, where certain traditional methods were continued. On the other hand, however, magic seems to have taken possession of logic, for the spiritual, mystical, and occult powers possessed by the esoteric logicians clearly were far beyond anything claimed by even the most speculative logicians and philosophers of either Europe or India, so that we can say that the esoteric logic of the transcendental ego was grounded firmly in a magical attitude.

B. THE FIRST INITIATIONS OF THE FUNCTIONAL METHODOLOGY:

There gradually developed a completely magical and mystical understanding of pure consciousness known as the noetical viewpoint. The inner wisdom of consciousness consisted in the intuition of the archetypal possibilities of existence as consciousness by means of the esoteric logic of the transcendental ego. This new awareness of something which had been taught formerly or continued as an implicit tradition of the inner wisdom now was seen as a dynamic system of reality, unfolding the pure possibilities of a completely intellectual intuition of the infinite within consciousness. In These terms it was defined as the functional methodology and students sought those masters and teachers who would direct their inner consciousness into the areas of this infinite activity of being = thought. As a consequence, the methods of initiation and especially those methods of sexual initiation which are so important in esoteric logic and which characterised the earlier schools were revised and expanded to include as their goal the true infinity of possible experience, which the teacher could confer upon the student, and into which the teacher as guide was able to direct the student. Now, the sexual energies of consciousness were fully explored so that the theory of the transcendental id as a complement to the transcendental ego, and as the ungrund or the basis of sexual magic was brought more and more into the sciences of infinity, as taught. The external physical world became a system of logical terms, and the true energies of nature were explored in the actions of the transcendental id and the id as function. The infinity of being was divided between two main lines of force: the transcendental ego or ideal structure and the real energy (will) of the transcendental id. Both of these forces constituted the perfected TAO of the esoteric logicans of the transcendental ego and id. For existence could be seen as either the mystical union of these inciples or as the created system of awareness, which drew its existence form both the transcendental ego and the transcendental id. Hence, the use of sexual technique and ideal mathematics in initiation constituted the functional methodology of the newer emphasis in pure magic.

C. THE FUNCTIONAL ANALYSIS OF CONCEPTS IN A NEO-MAGICAL CONTEXT:

All of the concepts employed in the school of esoteric logic were now expanded in order to show forth the infinite possibilities of their future development. Each concept had to show not only its structure and content but also its function and energy, which were now to be viewed as unlimited in the very same way that the structure and content were unlimited in analysis. The school of esoteric logic was now understood as a pure system of meditation upon the mystical dimension of Being. About this time, there further developed a new attitude towards magic as he yoga of participation and thought-formation. It was into this yogic context that the concepts of infinite activity and pure consciousness were introduced in order to create a further development in the science of esoteric logic. For now it was understood that esoteric logic was capable of an infinity of transformations and developments and that it was an inner science of all of the possibilities of existence, a science which fitted all of Being accordingly under the rule of the great law or TAO. Hence, more and more inspiration was to be derived from certain neo-Chinoise and neo-gnostic sources (cf., the modern work of C.F. Russell) who has developed certain mystical views based upon a metamathematical analysis of existence. The sixteen basic axioms of the neo-magical logic, now held by all esoteric schools of the inner wisdom to be the un-grund of doctrine, were thus attributed to the transcendental id, the id, the ego, and the transcendental ego, so that each concept was to be judged by the ways in which it approximated more and more completely to the axioms of neo-magic. This functional analysis led to an ever greater unity of operation among the esoteric logicians, leading to the continuous interaction of sexo-magical and magico-metamathematical processes. Finally, this enrichment of the notions of pure being by means of a continued reworking and intensification of consciousness as esoteric logic led to more and more successful modes of initiation and to a complete renewal of magical force in the states and conditions of consciousness, which were now to be grounded in the TAO.

D. THE SCHOOL TRADITION OF FUNCTIONAL NOETIC AND ITS INITIATIONS:

The gradual development of the various schools of functional noetic -- as this intensification of esoteric logic came to be known -- led to a development in the modes of initiation and in the ways in which these innermost states were to be recognised and communicated. We have seen how in place of the ancient systems of grades or degrees we have found a change over to the states and conditions of experience. We have also seen how there was a very great change over in the structure of these grades, and that they had been reduced to basic formularies, to the basic sixteen axioms of pure consciousness. Now we find that there was a tendenc in the direction of the re-establishment of the mystical degree, but in a very unique manner. The mystical degrees could not be established in any absolute sense, but they could be established in a symbolic sense, as symbolic of those states and principles of pure inwardness into which the master would lead his student, and into which in an even more mystical and mysterious sense the master was to direct the development of the consciousness of his student. (NOTE: We do not wish to deny the existence of magical degrees of attainment behind these esoteric mysteries, but we wish to make it quite clear that most degree systems are symbolic descriptions of states of mystical experience. However, these degrees of achievement, so called, are really only symbolic of what can be achieved The true degrees are those of attainment, in which high magicians participate. That there are such degrees is proven from the existence of this course and the other courses, what they are, however, must be determined by the use of these courses as occult machines for the exploration of the inner planes. We concur in this view: H. - F. Jean-Maine, Michael Aquarius-Capricorn, Michael B., Sublime of Light.) Thus these pure symbols of reality became ideal rules of the innermost TAO of ideal transcendence and pure experience as known through esoteric logic. These grades or steps in the development of pure experience were so many chambers of initiation through which the student was directed by the initiator in the course of the former's gradual (referring to grades or degrees) finding of the innermost centre of pure Being in the absolute ego, the creator of the TAO. As the magico-metamathematical and sexo-magical emphases developed more and more in the magical union of ego and id based themes, so the magical awareness of total experience came to be seen as a temple of participation in Being in its most infinite and holy identity. From this inner mystical view there came to be known as operative a scientific school or institute, which served to mediate between the scientific external universe and that innermost centre of egoic transcendence and Being. However, it was understood that in the absoluteness of Being, now Ego = Id. And, ideal consciousness and sexual energy were two manifestations of the same law, the Absolute as Tao.

Michael Capricorn

The practical work of this lesson shall consist in a review of the Grimoir of Saturn-Gnosis. For the student must make use of these magical methods as called for in Parts II and III, of this course. The Grimoire is to be found as Paper 13, in the Introduction to this course.

M.C.

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Part I. The History of Modern Zothyrian Philosophy:
Special Paper to follow between Lessons 7 and 8.
An interview with Docteur Jean-Maine.

TANTRA AND VOUDOO

Q. Docteur, would you say that the lessons are components in a magical machine?

A. Yes, The reason for this is simple. We have put the courses together in such a way that they form a magnetic system. In a way this is how we can establish the physical plane control of the system. For wherever a course, or part of a course is to be found, there we can project out certain forces and energies for magical control and research. Even if it is only one part of a course, say a lesson, or even a copy of a course for there is the astral counterpart to guide us. For this reason the courses of the Monastery were put together in a very magical fashion, so that they would form a mystical communications network, between the work of the Monastery and those places where the courses were to be found. In this sense, then, the magical diffusion of the papers has helped in the establishment of our international magical system of thought.

Q. What is the relationship between Tantric Yoga and Esoteric Magic?

A. The Tantric system is based upon the magical working of both inner and outer plane phenomena. It is truly a magical system, because it has special initiations and powers and rites, which must be done on a very regular basis in order to maintain a control over the inner worlds. It is a system which is based upon the building up of a state of fearlessness in the magician or yogin. It is supposed to partake of sexual elements, but the mode differs from Hindy to Buddhist Tantricism. It is regarded by many Hindus with the same view that some magicians, here, would look upon esoteric Voudoo. For it is regarded as a very powerful system. Both systems are derived from the older Atlantean magic of the "Red Temple", with elements of the Atlantean "Black Temple" work. This type of magic, i.e., that of the "Red Temple", was a form of elemental working at the stage of fire that is to say kundalini shakti, which is the basis of Tantra. "Black Temple" work was concerned with death, and certain "cult of death" rites in both esoteric Voudoo and Tantra come from this tradition. The elements of the "cul of sex-magic" were from the "Red Temple". Now these two "points chauds" (hot points of power and knowledge) survive in my own system of initiation, which unites the Tantric and the esoteric Voudoo systems, as you will see.

Q. What are these points of power and knowledge, and are they derived from grades, degres, orders, or mysteres of magic?

A. My own magical system is based upon the Gnostic system of orders of subdeacon, deacon, priest, and bishop. There is the fifth order of patriarche, which is possessed by very high-researchers. Now, after these grades or orders are taken it is possible to study the magical sytem, which I have developed of archetypal Voudoo, or Proto-Voudoo, or Atlantean magic.

In this system of magic, we are concerned with types of power and knowledge, which come from inner plane work along certain very precise lines. In fact in the 4th year course, I plan to give out the entire plan of this system, so that students of the Monastery will be able to see what it looks like and therefore know that the Monastery is again ahead of all of the other schools of magic in its teaching and gnostic powers. Let me say that there are a certian number of degres of magic. into which a person must be initiated by either myself or by the Masters Michael of the Inner Retreat, for the forms are very complicated. These degres are magical grades entirely and they are not given easily. In the past they have formed the grades of the Rite of Misraim from 6 through 90. However, in the past, when these grades were given they were given by gnostic church consecrations, by Ordo Templi Orientis Antiqua initiations, or by esoteric Voudoo methods because only after the grades have been received in one of these ways, and there may be many other ways of giving these grades from 6 through 90, could there be said to be a foundation sufficient to give the degres of my own system of magic. Thus, my own system of magic is superimposed upon the grades of Misraim from 6 through 90, for it needs to take root in a related system of magic, otherwise it cannot grow. This is because it is so ancient that it is necessary to go back in time by means of certain types of initiations, in order to connect with an even more ancient system of magic. For this reason, we use either the old gnostic system (from the 1st century B.C.) the O.T.O.A. system from 2.000 B.C., or the even older esoteric Voudoo of later Atlantis, which was about 4.000 B.C. These systems of initiation become bridges to the magic of my own system, which because of its very deep roots must be brought forward in time by means of being superimposed upon another system. Thus, when a bishop who has taken 90 grades in the Rite of Misraim writes to me to have his grades "brought up to date", he means that he wishes to have his grades enriched by magical participation and initiations, so that he will be able to receive the degres of the system and the points of power. These points come from participation in the proper mysteres of the system of magic, which I have brought back from the past. This system serves as the basis of my explorations in cabala but for some time, it has been treated only as a system of theoretical magic and I have not wished to have it revealed to others outside of the grade of Master as a practical system of work.

Q. What are the names of these points and what would be a possible explanation of them?

I will give you now a list of these points and the magical definitions, which while not being complete explanations, can serve to make the idea somewhat clear:

There are six basic points, which pertain to the six faces of the Ancient system of cubes and to the tubes and tunnels of astral and mental matter. These points are:

1) The Mystere de la solitude (Mystery of solitude). This pertains to isolated forms of sexual magic and evocation, where one works directly with invisible but unspecified forces. They are specified by magical technique.

2) The Mystere Luage. Thisis the Luage technique of sexual magic and therefore is specified and precise. The theory is given in the 2nd year course, but I will bring it up to date.

3) The Mystere Legbha. This is a higher level of magic from the previous type. It is concerned with the union of the four elements. This is the method used to become an adept of the four elements.

4) Mystere Lycanthropique. This is mystery of the Red Temple of Atlantean magic is its first form (there are two forms). Magical transformations into were-animals for sexual magic work is done at this point.

5) Mystere du Zombeeisme. This is the magic of the Black Temple of Atlantis in its 1st form (there are also two forms of this magic). The magician works directly with the dead especially through their astral shells and forms.

6) Mystere Daemon. This is the basis of the "white satanism" of my system. The magicians seek to develop the powers of seduction over Satan himself.

7) Mystere Aeon. This is the beginning of luciferian magic, which implies a building up of certain mystical powers of the gnosis in constructive and creative ways. This is the mystere for putting systems of magic together.

8) Mystere Syzygie. This is the method of taking a system one has put together and then making it applicable and practical. Here we have both practical and theoretical magic fused and working perfectly.

9) Mystere Initiateur. This is the magical power to initiate and consecrate to the powers and types of knowledge of these points. These capacities extend to twenty-four degres, with a supreme degree of absolute power, which is the 90th degree of Misraim. It should be noted, therefore, that the grades from 6 through 90 of Misraim are broken up into groups of points, of which there are 24 groups, or degres, with the 90th as the 25th. This mystere initiateur is the key to the highest power in this system, for to save time and systematic space -- i.e., space in this magical system, -- I have made use of the space of Misraim and have reworked it and rebuilt it in a very magical way.

Now, within the point chaud of mystere initiateur, we find nine special points of power and knowledge. These points are as follows:

1) Nourrisseur: "He who feeds" the lower points with magical lines of connection and power. This is a continuous action, for should it end the powers of the lower points would dry up and vanish into astral dust. This and the other higher points of the mystere initiateur are exercised from the mental plane.

2) Magicien: The real role of the magicien is only understood at this level, everything else is lower magic and illusion.

3) Mage: Certain powers over natural law are implied. In advanced adepts of this points the laws of nature are created and destroyed.

4) Sorcier: Mastery of both the path of light and the path of darkness is implied by this point. The sorcier is beyond good and evil in his work. Gods and devils are subject to his powers of seduction.

5) Envouteur: The power to control persons is implied by this point. This is the point most important for working with other occultists and magical students.

6) Enchanteur: This implies the power over objects not persons and all subjects through the mastery of song. This is an orphic point and is essential to gnostic work at a very high level.

7) Imagier: This is the point used by the maker of magical images and symbols. Each point of colour is magnetised and magically treated in such a way that the total picture is a machine. The Imagier is able to paint what he has seen on the inner planes, or copy directly from the inner planes. He is beyond the clairvoyant, for he has received the "prise-des-yeux".

8) Atavicier: This is the point which is used in connection with were-animal magic and relates especially to the Mystere Lycanthropique of 4). This is the 2nd form of that magic from the Atlantean Red Temple.

9) Elementeur: This is the point which is the 2nd form of the Mystere du Zonbeeisme of the Black Temple of Atlantis. In the mysteres Atavicier, we have the assumption of the god-form of the animal-man or were-animal, now we have the assumption of the god-form of death, which is a very important point if one is concerned with working down the back of the Tree of Life.

These points are especially necessary if one is concerned with magical techniques of development and power. These points can be used in a variety of capacities, and my own system takes these points and applies them to a variety of magical situations. In later papers, you will see how it is possible to relate these points to the signs of the Zodiac, for they form the basis of magical astrology, or the drawing down of the signs from the heavens by magical technique.

Q. What do you mean by "White Satanism"?

A. A number of gnostics have written essays on this subject, from their own standpoint. I refer to Pierre Cadieux "Les Vaudois et les Albigeois", which seeks to show the connection between the Vaudois, or "White Satanists" and Voudoo cabala, and such books as "Le Satanisme blanc ou le luciferisme", and "Le gnosticisme contemporain et ses origines veritables",by other authors. They are seeking to show that the Mediaeval Gnostics or Albigeois were Voudooists, or the ancestors of Voudoo, under the name of

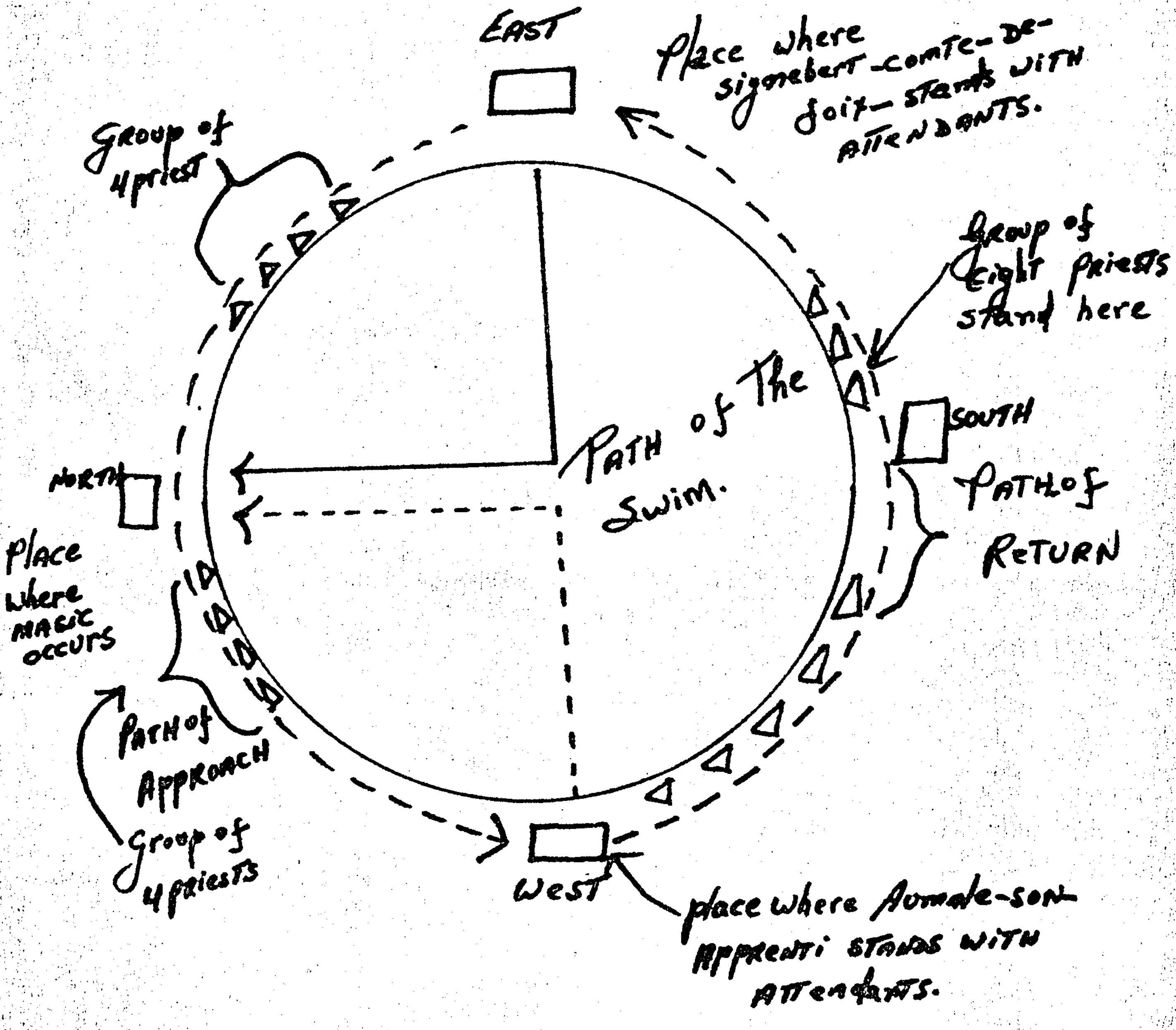
Vaudois. I would say that while there has been much influence there has not been an actual causative factor, which is the most important connection. Here is my own interpretation of certain rites of the Vaudois, and the reader may then judge whether this is a system of Tantra or a system of Voudoo, or something else.

There were four types of Albigeois. There were the White Satanists, The Black Satanists, the Gnostic-Luciferians, and the Gnostics of the Holy Grail. The White Satanists were ruled by Signebert Comte-de-Foix and his apprentice Aumale. Both were sorcerers and gnostic magicians, who practised the tower and grotto magical works. The Black Stanists actually were and still are under the control of Satanic forces, whereas the White Satanists were able to control Satanic forces. The Gnostic Luciferians were a form of the esoteric Christian religion, while the Gnostics of the Holy Grail were the best known of the Albigeois and were true mystics and Christians of the inward sacramentalism.

The tower program of the white satanists was as follows: (1) To develop the powers of seduction over satan himself, by means of rites of sex-magic which involved satan. (2) The magical assumption of the satanic godform by the high-priest in the temple of sex-magic. This was conducted in the tower room of the Chateau-de-Foix by Signebert and Aumale, or in the grotto of the chateau. (3) In the magic, all moral taboos are broken without any physcial harm, for Satan is a moral egregor and has metaphysical reality in the sense of a value, or disvalue and not as an absolute power. (4) The initiate unites himself to Satan and thus creates the white satan of metaphysics and thus through sexual magic a new moral order is created and power was then made available to Aumale and Signebert for their luciferian operations. Another form of magic was the rite of the grotto.

At the chateau of Foix there was a natural temple or grotto of telluric force and magnetism. This grotto contained a natural pool, so that the magicians used the pool to provide them with entry onto the the astral world of Yetzirah and then they would arrive at the shore of the pool and consumate the rite of magic. At dawn, the two magicians would emerge from the cave of the grotto, where they had offered up the Gnostic Eucharist of Lucifer. They were assisted by 32 priests, eight serving as acolytes to Signebert, the high-priest, and eight serving as acolytes to Aumale, the younger magician. The other sixteen were spaced about the pool and served to create a force field by use of the raising and pointing of magical swords. which at the time of the consumation of the rite, which was the orgasms of the magicians, would focus the force at a particular point in space (the star ALGOL in the constellation of PERSEUS;but viewed by day with clairvoyant vision). One group of priests, that of Aumale, would move to the western shore side of the pool and stand facing Signebert, who stood at the eastern shore of the pool, on the opposite side. Then, when the Sun rose to a certain point in the heavens, the two magicians disrobed and entred the waters, swimming towards the centre and then meeting at the centre they swam side by side to the northern shore, where in a magical place of rest and refreshment the rite was consumated by the two magicians. After the rite they swam side by side to the centre and then Aumale went to the eastern shore and Signebert went to the west, arriving at the oppositive sides and then returning by procession, this time along the southern side to the east, whereas Aumale had come to the west via a procession along the northern side. See the attached diagram of the magical grotto.

Michael Capricorn and H.F. Jean-Maine


EAST
Place where Sigonebert-comte-de-Foix- stands with attendants.
Group of 4 priest
Group of Eight priests stand here
SOUTH
Path of the Swim.
Path of Return
NORTH
Place where magic occurs
Path of Approach
Group of 4 priests
West
place where Aumale-son-Apprenti stands with attendants.

The pond and path of The Ritual Swim.

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Part I. The History of Modern Zothyrian Philosophy:
Lesson 8. The Beginnings of the Noetical School: 1721-1750,
The School of Noetics at The Applied Lattices Research Institute.

A. THE ORIGINS OF THE RESEARCH INSTITUTE NOTION:

The notion of research comes from magical meditation, where consciousness is expanded intuitively and explored in its deepest possibilities. Research must make use of the higer mind and intuition if it is to be in any sense significant or spiritual. If research is to extend itself beyond the confinements of matter, then it is to be based upon that state of meditation where the mind is most truly aware of itself. Now, to talk of metamathematical existences. e.g., lattices, which serve to represent all types of metamathematical existence, although there are sets, groups, and matrices, also, as being applied suggests that esoteric logic is the field in which certain very abstract notions can occur as practical and also it is possible that beyond the sphere of esoteric logic there are further applications of the science of metamathematical existence which thus can give rise to unending possibilities for further research and exploration. Let us note the following diagram of magical connectives, which is based on the 3rd Year Course, Lesson 26, Part 1.

PATRIARCHATE		METAMATHEMATICAL RESEARCH INSTITUTE
1. The Present-Finite Station	=	The Applied Matrices Research Institue
2. The Present-Future Station	=	The Applied Groups Research Institute
3. The Finite-Future Station	=	The Applied Lattices Research Institute
4. The Infinite-Future Station	=	The Applied Sets Research Institute

In this way we can relate our patriarchates to the Gnostic Tree of Magical mathematics. For it must be understood that we do not abandon the practical magical use of these institutions, which are derived from the period of 1721-1750. All of these institutions are actually in operation at the Inner Retreat and being worked by proper magicians. Thus the idea of a Zo, i.e., the Gnostic witchcraft notion which = the Chinese Tao, of the absolute possibilities of infinite metamathematical science and gnostic magic as a practical sphere of operation becomes more than just a connective system of thoughts whereby we are able to link together various elements in a system of pure experience, it now manifests itself as an ideal structure of possibilities, first as a system of research and then as a reality incarnated in a system of administrative functions and operations, from which the activities -- initiative and speculative -- of any number of temple santuaries can be directed. This we call the incarnation of the Thyrioun, i.e., the gnostic notion which = the mandala of Buddhism, the system of unified elements under the master ideal. Thus the magical systems took root in a business bureau or department of temples, at the Inner Retreat, for the production of magical works and operations (initiation and research) and were governed entirely by the theoretical considerations of pure existence as a system where individuals would come to this institute and seek by means of its programs and habits of discipline to become more and more a part of a world which was made up by the magicians mind. In fact, they would seek to blend with the process of creation in such a way that they would become extending agents of creation or builders of the new world of mind which is infinitely extending itself outwards through the infinite projections of my own personal consciousness as the master of all zothyrian magic.

B. The synthesis of functional logic and functional noetic:

The operation of esoteric logic as a process of self-completion and expansion is the meaning of functional logic. Certain concepts were developed which are peculiar to it, and which set it apart from functional noetic. However, in actual operation, functional logic and functional noetic combine their processes and mold themselves into a Zo within the field of pure consciousness. In this circumstance, functional logic and functional noetic become related by means of their ideal attractions and internal implications or laws of coherence, as ego and id relate inwardly to each other or the same law of attraction and thus establish a metamethodological law of being and reality -- whereby everything is really created by the magician's will to power --, which covers the field of experience as pure consciousness. This world within the wider world of consciousness as structured according to the logic of the absolute ego = transcendental id + transcendental ego has its own laws and operations which are derived from the functional noetical and functional logical operating principles within the field of consciousness as a meta-methodological Zo. Hence, in all of the acts of the magician's mind, the same pattern is seen to prevail according to the magician's teaching, so that scientific thought now makes it possible for there to be degrees of comprehensiveness of the Zo everywhere in the universe. These degrees of conprehensiveness are the actual laws of the distribution of mystical existence and magical currents in the universe, which form magical pockets, magical cities, magical temples, magical sanctuaries, and magical schools, and as such these same principles are absolute images of the total reality of existence as being. Everywhere in the universe we now realise that magic is to be found and that everywhere in the universe we are able to see that the most magical designs are the truest patterns or pictures of the absolute as an eternal process of thought.

C. THE INITIATIONS OF THE NOETICAL SCHOOL:

The noetical school came into existence as the result of the fusion of functional logic and functional noetic. The noetical school which was localised or had as its situs the "Applied Lattices Research Institute", of the Inner Retreat, in the course of time began to develop its own methods of initiation, which were proper alone to it, as an outpost of the earlier school, the noetical school of magical being. For not only did the noetical school, by means of its extensions of method, unify the fields of functional noetic and funtional logic, but it also served as the continuator and conservator of earlier magico-noetical currents which had become merged or lost as the result of the assimilation of noetics to the gnostic school, about 1450 A.D. The noetical school now unified well within its traditions the various magical elements of the past, which were now expressed by means of certain magical ideas having an entirely matheo-intuitive basis and character. Now, the emphasis of thought was upon the expansiveness of the ideal with the student and master as two elements of that same expansiveness. These two elements were ideal in that they together constituted a magical unity of energy, expressed in sexo-magical techinique, but apart they had only an abstract existence as isolated ideas. In reality, all initiations now sought to be enactments in consciousness of certain magico-metamathematical formulae. In reality, all initiations now sought to approximate to the ideal of magico-metamathematical perfection (the transcendental ego) behind and within which there were to be found the pure energies of ideal evolution, spiritual life, and the absolutization of consciousness, (the transcendental id). Initiation became a transaction between the image reflectively cast into space and time and the ideal absolute, remote and completed. Initiation became finally a union of two bodily and symbolic systems, merging into the Zo of sexual magic, so similar to the Zo of The Applied Lattices Research Institute (functional logic and noetic) and the Zo of ego and is united in the absoluteness of esoteric logic.

D. THE MAGICAL INDEPENDENCE OF THE NOETICAL SCHOOL-TRADITION:

As a result of this emphasis upon completeness, the noetical school and its traditions became more and more independent and more and more purified of contact with external influence. This independence in a magical sense was very important for it implied that the universe of being could be approached by means of specialised emphases and not solely or just by those schools which appeared to be well within the mainstream of the over all Zo-Thyrioum magical tradition, of diagnostic (present-finite and present infinite time stations) and prognostic (finite-future and infinite future time stations) sanctuaries. The various schools then in existence, e.g., the magnetic or physical, the metaphysical, and the school of esoteric logic -- in its more conservative elements -- form the main stream of the magical influence. However, the newer schools of thought and their centres were now inspired by the noetical school to move towards greater independence and uniqueness of emphasis. It must not be thought that this constituted in any sense an uncontrollable pluralism, for while it may appear that each school sought and gained a certain ritualistic autonomy, it must be understood that the unities of teaching and basic methodology were far too great to lead to schisms and sectarian chaos. However, it must be understood that even as today, all initiations were given by the main temple and by the hierophant, while the other temples gave only instruction. In other words, only main temple initiations given by the hierophant were viewed as valid, no one else could possess the powers to initiate. This is the very same policy today. in Inner Retreat. Since the basic ideas were those of the unity of method and belief, in the final analysis, it must not be thought that the question of any radical departure from the basic harmony of a shared system of presuppositions could in any sense be possible. Thus, while an extensive independence could be noted in the magico-political autonomy of each school, there was a deep community of shared experiences between them, which made fundamental communication possible. As a result of this unity of experience, all of the schools entered the modern age with vast resources of individual and independent researches which could be shared by means of technical communications and the creation of various. institutes, of which The Applied Lattices Research Institute was the prototype.

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Part I. The History of Modern Zothyrian Philosophy:
Lesson 9. The Separation of Noetic from Metaphysical Logistics:
1750- 1780. The Development of the School of Matheological
Constructionism.

A. THE BACKGROUND OF THE THEORY OF CONSTRUCTIONS:

The various schools of magical thinking had for several years made use of the methods of constructionism. Byt his we mean that various magicians had always used abstract and concrete thought-form methods in order to render more and more precise their works. These thought forms were built up out of the mental and astral matter and fused together by means of magical acts of judgement. The thought forms were thus framed by processes of will and imagination and defined by thought. The life of each construction depended solely upon the will of each magician, for either they were separated out from the astral and mental worlds by specific acts of judgement, or else they were fed by the objective and ontological powers and forces of the very same astral and mental worlds. Thus, each thought form could either be drawn forth or allowed to sink back into the astral and mental seas of pure being. Indeed in pure magic, it is an essential matter that there be these acts of creation of thought-forms, for the very true and high forms of magic cannot be operated without the profound use of both abstract and concrete forms. By abstract, I mean those magical thought forms which are properly and directly translatable into metamathematical formularies. By concrete, I refer to those magical thought forms which can only be translated into metamathematical formularies by means of a reduction to the pure level of abstraction. This means that the ontological reality of the forms must be reduced to more refined levels of existence and being, where a perception becomes an idea, and where an image becomes an idea. In all of these operations, whether or internal consciousness and imagination or of external observation and direct experience, via the senses or additional psychic facultites, the magician must fuse together the elements of consciousness to such an extent that it is possible for him to have as much if not more freedom of movement and existence in his magical world as the being of the invisible worlds normally possess in their own realms. This is the magical background of constructionism.

B. THE SCHOOL OF CONSTRUCTION-TRADITION AND ITS INITIATIONS:

In every school of magical inquiry, there could be found the methodical use of the thought-form constructions. However, this emphasis was especially concentrated in the idealistic and esoteric schools of logic and magical technique. The basic idea was that of an elaborate magical method whereby the magician would assume certain postures and then engage in the process of thinking and thought-formation, which was appropriate to his assumed god-form or magician-form. The entire process of magical operation involved various ritual operations in preparation for the development of the magical ideas, but it also involved the internal discipline of the magician's astral and mental temple, where in his symbolic workshop he was thus able to work along the lines of pure magic and to teach others his methods of thoughts, through initiation. Over the years, there had developed certain places of magical **method** of training into which certain students were introduced as apprentices. These centres of sorcery were important mystical schools of abstract being as well as places of concrete instruction. In each centre, the student or apprentice was thought of as **and** taught to set up his own work area and also his own place of symbolic privacy and retirement. There, amidst the most secret of influences, he was able to participate fully in the methods taught by his master or adept. There, amidst the most curious of lore, he was able to find a certain reality of existence and inner mystery, which gave fulfillment in a very definite and absolute sense to the seemingly endless practices of sexual magic. Thus, these initiations could best be described as magical methods whereby the apprentice came to an even greater awareness of himself as a being of another world, who by means of the magic of thought form constructionism, had achieved the return to this spiritual existence in the act and art of initiation. Of close connection to this work were the magical practices of the white satanism hools.

C. THE NEO-PYTHAGOREAN TRADITION:

Amid the various traditions and magical currents of initiation, one of the most important was the Neo-Pythagorean. This tradition was based upon the use of magical theories of measurement, proportion, and harmony and as its purpose the weaving together of exact patterns in the mystical building up, or construction, of thought-forms. This neo-pythagorean current was best expressed in the use of a regular and precise form of exact notation in order to describe accurately the fundamental structures of the inner planes. As a result of the use of this methodology, it was possible to make very advanced researches into the structures of the inner worlds of ideal and real being and thus to determine and to define the inner worlds in ways which were at once absolutely precise and exacting, as well as completely definitive and couraging of creative developments and future exploration. The entire neo-Pythagorean mode of thought was to insist upon the possibility of a mystical exploration of ideal realms, in advance of magical exploration by astral and mental projection, which nevertheless allowed for the additional possibility of an exact route to be followed in the finding of certain mahical pathways of future exploration. Thus, there would always be those guidelines for magical work in the newly discovered regions of the inner planes, which would be available for actual working at some future date. The magicians had by this a means available to them for the actual technique of magical construction, which could be used to derive certain further magical possibilities for continuous exploration and insight. Thus, there was found a method which not only allowed for its own internal developement, but which was known also to contain within itself a picture of the worlds it had been able to explore in times past. For these inner worlds could only be represented by means of the mystical symbolics of the neo-Pythagorean tradition, a tradition, which demonstrated that innermost being was a system of abstract ideas in the absolute mind. Thus, the mystical equation was not understood to be the picture of reality as ideal, it was known to be the absolute and necessary structure of both reality and ideality as the two forms of absolute being, unveiled by the neo-Pythagorean initiation.

D. THE MAGICAL USE OF MATHEOLOGICAL CONSTRUCTIONS:

The matheological constructons of pure abstract being as well as the magical use of these constructions in a variety of assignments led gradually to the development of a highly scientific attitude in magical technique. No longer was invocation or even evocation to be conducted in an imprecise or vague manner. Furthermore, no longer was it considered respectable for the students of magic to make use of any methods which could not be reduced to exact modes of thought. The test of magical success was the degree of accuracy used in the methods and as a result a wide variety of magical beings were contacted and worked with by constructionists. In fact, this new flexibility was what was sought for by the constructionists as their secret goal; for they sought those levels of magical being which had not been touched by the methods of the past and as a consequence they had a certain success in unveiling newly discovered inner plane mysteries, which thusly set these schools of magic vast distances ahead of the other schools in other nations. Indeed, the latter seemed to suffer from a retardation of growth in magical knowledge, so that certain very important areas of being were neglected or left totally unknown. However, the newer methods made it possible to explore all phases of the existing universe and to pass beyond this even to those realms of being quite unexplored and unknown to all but the very highest adepts. In this way whole universes were found to exist and could be explored and the very important knowledge of these worlds was delivered to initiates of the matheological school. In this way, this school was able to maintain a supremacy which clearly set it apart, even to this day, where it is the inner retreat of the Monastery of the Seven Rays, from all other magical and occultico-initiatic schools. Consequently, the Zothyrian tradition in magical philosophy is to be understood to be the supreme system of gnosticism, in as much as it is the only system which knowling all things, teaches all things to its initiates. For this reason, the teachings of the Monastery are without end or other limit.

Michael Capricorn

Monastery of the Seven Rays

Monastery of the Seven Rays,
4th Year Course in Esoteric Magic,
Part 1,
Special paper to follow between lessons 9 and 10.

HOW TO MAKE A MIRROIR-MAGIQUE.

The French and Spanish and Italian witches and magicians have a very special method for making a magical mirroir. It is very important for each student, now, to learn how to make this instrument for magical and psychic work. I am of the opinion that the easier and the simpler method is the best, and that is our method. Our method differs form the German magical method as well as from what method used by certain English witches. Magical mirrors are very useful in the development of clairvoyance, as well as for projection work on the astral plane. I would use this mirror in connection with the papers on the projections of sexual magic, you will then be able to visualise the projections and travel out with them to the inner worlds. The energy for magical projection can be either mental or sexual or a combination of the two. A fine method of magic is to use the magic mirror in connection with a regular mirror set aside for the magical use, but not specially prepared. T his is usually an antique mirror, which the French call the "Mirroir fantastique". Have each mirror face into the other, so that a special force builds up. Some magicians in France and in Haiti have been able to achieve actual materialisations in this way. Simply concentrate on what you want to happen and it might happen in the space between the two mirrors, if you are strong enough. For the two mirrors form a genuine machine, and together they form a very powerful system of magical induction. Haitian magic comes from France and Spain, due the influence of these two nations over the island. Haitian religion comes from Africa, for it is the Voudoo system. However, in many temples of magic in Haiti, one will find the use of both the mirroir fantastique and the mirroir magique, in fact there are a family of gods, or Loas, named after the Mirroir Fantastique, and another named after the Mirroir Magique. They are of the Legbha family, and they are aspects of Carrefour, the god of the crossroads of magical operation. He is the chief deity of the dreaded Petro sect, which is the magical wing of Voudoo, as the Arada is mainly religious. However, Arada is related to Aradia, which is the name of the goddess of the witches in Italy, so that even the Arada culte is somewhat magical in that it is fully a part of the craft of the wise, i.e., witchcraft. In this sense Petro is higher than Arada, for magic is more than just witchcraft.

It is so simple to make a magic mirror. First of all secure an inexpensive picture frame with glass in it. Then paint the inside of the glass which faces out with a very good, quick drying, gloss black enamel paint. Let it dry and hold it up to the light to check if any light comes through. Light shouldn't come through, so paint where it does and apply two more coats. Each time you apply the paint, say to yourself; "I am making a magic mirror, I am consecrating the mirror as I am making it". Then when it has dried, you should wash clear the unpainted outside of the glass, so that it is spotless. Remenber to have cleaned the inside of the glass if that was necessary before painting that side, so that there isn't any dust to block the visions. Then, you must seal the mirror, and for this you put paper or cardboard over the back of the mirror, held by tape and secure, to keep the painted inside from being harmed by any fall, or possibility of a scratch. Then you should put the very sacred magical symbols and signs on the paper of the seal, so that a magical force can flow into it. I have my mirror with the Luage prayer written on the back sealing, and with the sigils of the signs of earth, water, air and fire, which I will give you to put in the north, west (bottom) south, and east (top) sections of the back of the mirror to consecrate the mirror.

Use the mirror for magical meditation and in the same way you would use an occult television set. It is to be used for magical communications and for receiving occult information from other dimensions of being. I will laterexplain some other uses for you, but after you make the mirror, use it each day in your meditations. You will find it is very very helpful. It is better than a crystal ball for magical work.

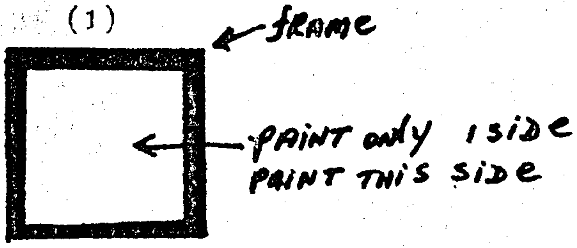
Once you have made up your magical mirror, you will find that it is a very useful instrument. You will be able to use it for projection work, so that you will be able to project into the mirror and then see yourself on the astral plane. You will be able to look into the mirror at any time and see a picture image of your own magical personality, or how you look to other students and adepts in magic. You will be able to find the mirror a very helpful instrument for the development of very keen psychic powers and for the capacity to visualise in the mirror any number of persons and magical places. This is very important for the student who is seeking to learn how to actualise his astral self by working consciously on the astral plane. You might use the mirror with magical candles in order to follow the light on to the astral plane and down the passageways of the astral plane which are so numerous. The magical mirror would help the student who wishes to teach other according to the monastery's system of magical meditation, so that the whole method of contemplation and meditation is made easier by use of the mirror. For this reason, it is important to keep in mind the many uses of this magical instrument.

Michael Capricorn

DESIGN OF MAGICAL MIRROR

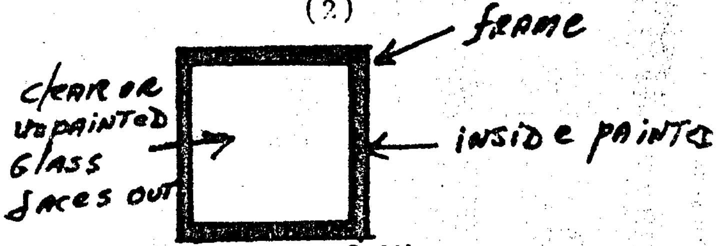
Use a flat plane of glass, as that is sufficient in Latin magical work.

(1)


frame
paint only 1 side
paint this side

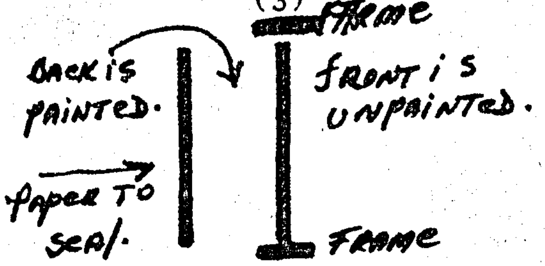
Back of Mirror

(2)


frame
clear or unpainted glass faces out
inside painted

Front of Mirror

(3)

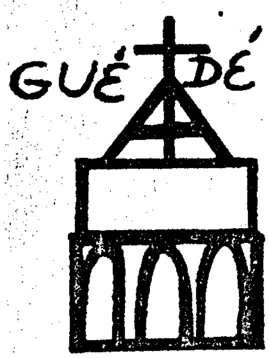

frame
back is painted.
front is unpainted.
paper to seal.
frame

Side view of Mirror

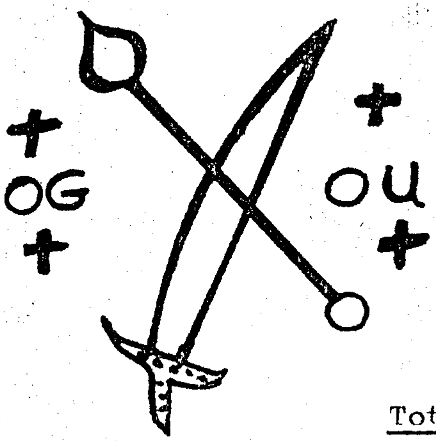
(4)

Magical sigils for back of mirror:

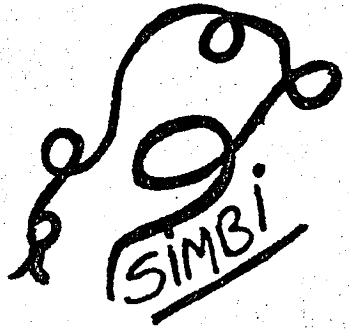
Earth (North)



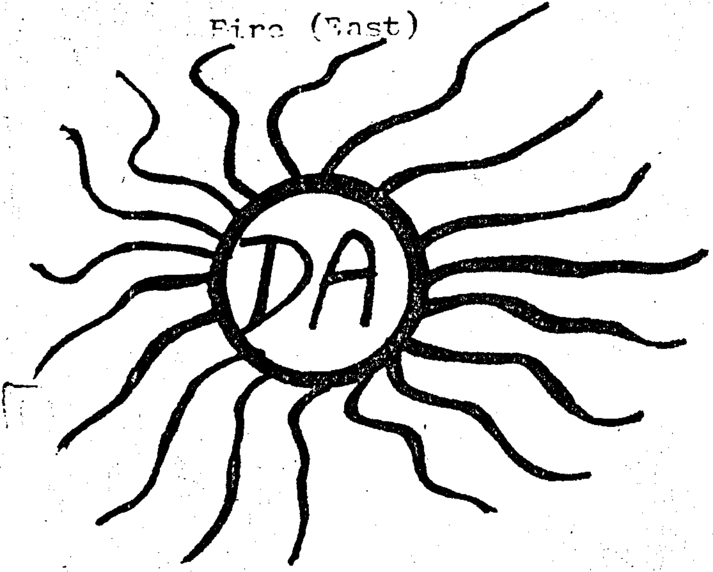
Water (west)



Air (south)



Fire (East)



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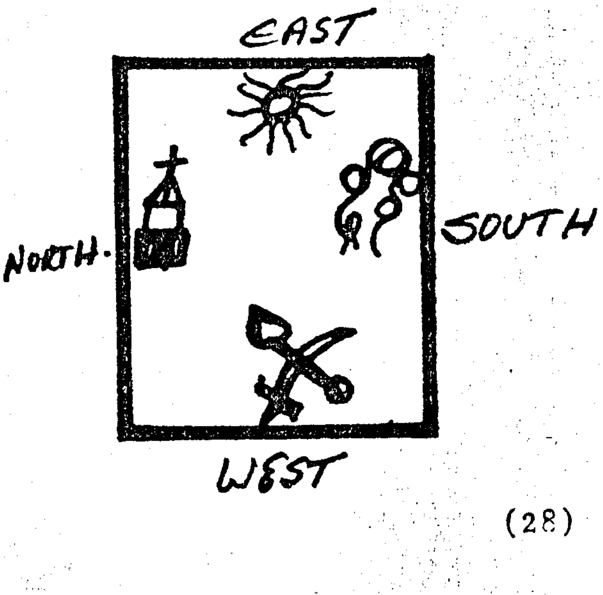

EAST
NORTH.
SOUTH
WEST

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Part I,
Special Paper to preface Lesson 10.

A VOUDOO MANDALA EXPERIMENT FOR DEVELOPING CLAIRSENTIENCE.

Here is a very simple and excellently practical experiment and exercise for developing clairsentience (to feel clear) and clairvoyance (to see clear). It is designed to enable the student to fall and even to see the various invisible currents and radiations, which are given off by the component parts of a basic mandala and which are also present in the cosmic atmosphere about us. First of all, you must understand that a mandala or mandalum instrumentum can be put together in a very simple way. Yet, even if it is simple it is ideal for experimenting with the inner forces, for as soon as the machine is put together invisible forces start to operate through it because of its connection with an inner plane machine of the very same type at the Inner Retreat. Thus what you are puting together is really a receiver set for picking up the vibrations and emissions from the astral and mental planes. Some persons with astral clairvoyance will be able to see the forces, others will be able to see and feel the forces as they flow from component within the machine. In fact, the possibilities for the use of this machine are quite unlimited.

To set up the machine, first of all take a large piece of white paper or white cloth, or white oil cloth, and make the following basic design of it using a black marking pen or ink. Mark in the positions east, west, south, and north, and use your own ideas of distance between the parts, just as long as the basic idea is present. Then obtain four coloured candles of the same size. The colours are red (east), blue (west), green (for south), yellow (for north). Place the candles in simple, uniform, and adequate holders, and then place them in their proper places, e.g., red in the east, etc. Now, make sure that the whole machine is facing properly and that the eastward direction points to the true east, outside of your place of working,i.e., the place of dawn and the horizon. The other positions will fall into place as north in the north, west in the west or facing west, and south in the south. This is to orient the machine on the inner planes. Note: I am allowing as much freedom to the student in the setting up of this model, in order to permit individual creative possiblitie on the part of each student, although the idea is quite simple.

Now, the important thing about this experiment is the observations which follow. First of all the student will work in a quite room or place, and in him light or darkness, save for the candles burning. You may burn any type of incense you wish at this time due to the need to relax and feel the psychic attunement of the atmosphere. I would suggest oriental incense cones be used, with a light floral scent. The incense can be burned in the background and should not be within the area of the machine at this time.

Next, light the candles and observe how the force is now being called in. In other words, the candles as components of a machine are evoking an inner plane force as they burn. You will be able to see and feel the influences if you try hard enough. Note the relationship between the various components and note how they balance each other. This is essential to an efficient machine.

Now, we begin the process of testing our ESP abilitites and making certain subtle distinctions in the perception of the invisible. This is important, for only the Monastery teaches you to distinguish between various types of magical or invisible influence. The important matter is now at hand. Being careful not to burn yourself of your clothing, place your hand or fingers betwen the red (e) and the green (s) light. Here, you should feel the "ideal" current. Perhaps you should move your hand and fingers up and down or back and forth, to "gather-up" the influence. Next, do the very same action between blue and yellow (n). This will give you the feel of the "real", or concrete current. You will remember that in the 2nd year course I spoke of "real" and "ideal" elements. Next, do the same action between the red and the blue candles. This will give you the "positive", or "masculine" influence. Because your hand will be in the centre of the machine, you will need to move it back and forth to "feel" and "gather up" the basic influence and current. You have probably seen pictures of Voudoo priests doing this very same thing. Now do the same action between the green (s) and the yellow (N) candles in order to feel the "negative" or "feminine" influence.

These now are the four basic lines of influence which can be felt by the student. Try to turn on the lights and blow out the candles so as to gain the same experience in another way. Try to see what you can and record your findings in a magical diary. Try to do the experiement each day in a very dedicated sense. Call this your daily Voudoo exercise. Later on, you can substitute coloured paper, or wood, or other objects or symbols, and as long as the basic idea of an occult machine of component parts is retained the machine will work. I prefer to use coloured paper wrapped about a glass of water for each component. The ideas are the same, but the vibrations are calmer and less jumpy than the fire.

Next, I want to show how you can start to feel the influences of the twelve signs of the zodiac. These are a series of experiments, which involve moving the hands or fingers in the direction of the major influence. If you move them the other way, you will get another astrological influence, so be careful and precise with your slow and lightly sweeping movements of the hand or fingers. Also, this will teach you to begin to have the very basic astral magical exercise experiences, so necessary for magical skills. Here are the twelve experiments to be used for astral magic.

THE VOUDOO-TOUCH ZODIAC EXPERIMENTS:

(1) Between R and Y, move fingers in the direction of R to pick-up the Sagittarius influence.

(2) Between B and Y, move fingers in the direction of Y to get the Capricorn influence.

(3) Between Y and R, move fingers in the direction of Y to feel the Taurus influence.

(4) Between B and Y, move fingers in the direction of B to gather up the Scorpio influence.

(5) Between B and G, move fingers in the direction of B to get the Pisces influence.

Note: The verbs "pick-up", "get", "feel", and "gather-up" are words used here with the same magical meaning.

(6) Between B and G, move fingers in the direction of G to get the Aquarius influence.

(7) Between G and R, move fingers in the direction of G to get the Gemini influence.

(8) Between G and R, move fingers in the direction of R to get the Leo influence.

(9) Between R and B, move fingers in the direction of R to get the Aries influence.

(10) Between R and B, move fingers in the direction of B to get the Cancer influence.

(11) Between G and Y, move fingers in the direction of G to get the Libra influence.

(12) Between G and Y, move fingers in the direction of Y to get the Virgo influence.

It is also possible to give the following attributions to the colours and thus this may help you in your psychic and magic studies, for by this principle EVERYTHING TAUGHT BY THE MONASTERY CAN BE BOTH SEEN AND FELT OCCULTLY, if the student makes use of this machine or Voudoo ritual.

1.
EAST
RED
FIRE
IDEAL ESSENCE
TASRI
DAMBALLAH
INFINITE-FUTURE STATION (3rd Year, pp.29 - 1 and 2)
KETHER

2.
SOUTH
GREEN
AIR
IDEAL SUBSTANCE
TALRI
SIMBI
FINITE-FUTURE STATION
TIPHARETH

3.
WEST
BLUE
WATER
REAL ESSENCE
TAGRI
OGOU-FER
PRESENT-FUTURE STATION
YESOD

4:
NORTH
YELLOW
EARTH
REAL SUBSTANCE
TAMRI
GUEDE-NIBBHO
PRESENT-FINITE STATION
MALCOUTH

By means of using this table of correspondences, it is possible to experiment in the perception of many invisible influences and forces, which we have explored and defined in our magical studies over 4 years. Thus, one can perceive the various parts of the Inner Retreat, those patriarchates of the time stations of the 3rd year course, for example, which are the doors to vast and unexplored magical horizons, and thus you can build up an infinite variety of machines based on the idea of the mandalum instrumentum. In closing. I wish to state that any machine can be built up using the very same components if you observe the following principles:

1. Always maintain proper attribution of elements and components, e.g., Red is always in the east.

2. Always maintain the same attributions throughout the unite, e.g., if you start with colours, then be sure to finish with colours.

3. Always keep the components in good condition and store them suitably when not in use.

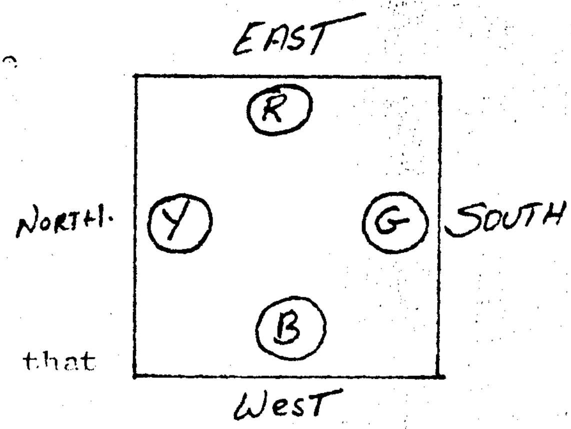
4. Keep a record of what you do and the more detailed the report, the more you are getting out of your machine in magical results. Remember this is your computer of esoteric Voudoo for experiences and experiments in the magical teachings of the Monastery.

FINAL WORD

It must be understood that all of these occult influences are everywhere in the atmosphere. In other words, they are a regular part of the natural environment. However, magical techniques, like this machine, serve to separate out the different influences so that they can be expressed and then experienced both directly and indirectly. This is the only way I can explain the fact that this machine works so well. Of course, the fact that the machine also inducts forces from the inner planes shows that it is of a twofold character. (1) to evoke the influence present in the environment or atmosphere and (2) to invoke or induct certain influences from the inner planes. This is why the machine is so important as an occult system of training: so that by this method the student develops a direct awareness of the conditions of the inner worlds, or of the invisible universes, on so simple yet so clear a basis.

Michael Capricorn

Diagram of Machine.



Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Part I. The History of Modern Zothyrian Philosophy:
Lesson 10. The Separation of Noetic from Metaphysical
Logistics: 1780-1800. The Development of the School
of Empiriological Constructionism.

A. AN "empirical" SCHOOL OF MAGIC AND NEO-MAGISM:

Through the developments in the skills of seership, the esoteric logicians became more and more concerned with the true conditions of experience. Their approaches to experience were entirely determined by the nature of magical perception, which was more than just a form of extrasensory perception, but which was in fact an extension of the normal or natural range of perception into other ranges of possible experience. The magical nature of perception was a development out of those states of consciousness and initiation, which were associated with the magical notion of priesthood. For, as in the esoteric Voudoo cabala, when a priest reached a certain grade of adeptship, he was raised to the dignity of the high-priesthood and this consecration was further graced by the reception of La Prise-des-Yeaux, or the gripping of the eyes by the inner plane adepts from beyond the physical, who were thus able to direct the high-priest to those objects they desired him to "know" (divino) and thus to "see". Thus, in this development the magician was encouraged to "see" what he was working upon and to follow exactly the mystical developments of his inner self by means of symbolic reconstructions of his inner plane experiences. These reconstructions were often found in the magician's temple as those forms of art, i.e., painting or sculpture, which set forth the theme of his magical work. Indeed, as a result of this artistic construction, whereby the thought forms of exact magic were reduced to colours and spatial arrangements, magic became fully enriched and highly individualised. For while each magician "saw" the very same objects of existence and empirical possibility in the inner regions of intuitional space, because of the ways in which experience was organised and personalised, each magician saw the frames of reference as different in aesthetic qualities and so reconstructions show both the fundamental unity as well as the mystical diversity of initiatic perception. The nature of magical perception, which is a gift of the gods themselves -- for the hands which grip the eyes must come from the inner planes during initiation, just as in the initiations of astral and mental projection, the hands which grip the human hands to guide them along the various pathways, too, must come from the inner worlds of ideal spirit-- thus became the basis of a fresh approach in magical insight and served to correct the rather narrowing influences of the more abstract schools.

B. THE METHOD INITIATION:

In the notion of empiriological magic, there is the basic idea of initiation as the presentation of the candidate to the beings of the inner planes. In this system, therefore, we find that the high-priest would only initiate other priests into this type of attainment and that the true candidate must be sufficiently developed and of a certain spiritual degree in order to grasp fully the mystical significance of what he was to experience. For all of the ideas of magical space and exacting seership were implied. The magicians were brought up to those beings who do confer the Prise-des-Yeaux and who will direct the development of the magicians, who has been able to achieve these powers, and the magician was thereafter expected to enter upon a pattern of mystical research and study in order to seek his own magical identity to such an extent that it was not possible for him to forsake those beings of the inner worlds to whom he owed now so many magical responsibilities. Hence the magician gradually withdrew from all externalised contacts and sessions and sought to bury himself in the work of a high-priest to the special intelligences who now drew nearer to him and gave him special initiations, which added more and more magical powers to his inner capacities and which drew him more and more on to the inner planes so that he sought now to live his whole life as close to them as possible and to abandon as much as he could the life on the physical world in terms of its ever so many involvements. Thus, a certain knowledge of the various magical degrees and powers (points) came to him to mean a certain rate of growth and development, whereby the was able by means of the inner space sight to translate via his magical imagination his total range of experience and harmony of perception to those artistic forms which enhanced his temple work so much. As a result of this artistic power and magical capacity there came into existence those schools of mystical artists and magical painters, who by use of the perceptual representation if not reproduction of the thought-forms were able to form small schools or centres of mystical work, which are known to us these days by the term "sanctuaries", but which in the time of their formation were understood as being mystical temples of magical experiment.

An example of this type of initiation can be shown in the following table, which attempts to show that the gods of Voudoo and those of Norse mythology are fundamentally the same. This table is based upon inner plane contacts, whereby the contacts identified themselves as both Norse and as Voudoo deities. The underlying thesis is that the gods of Voudoo and of the Norse were the transported deities of Atlantis. In this sense, then, the magic of Voudoo and that of the Norse sorcerers is the same system. To prove this, one needs only to substitute the magical god-names, and the system of Voudoo is that of Norse magic. In this sense, then, the Monastery teaches the Norse-Voudoo magic of Atlantis in its traditional and futuristic dimensions. This is what we mean by esoteric Voudoo cabala = Norse magic.

Norse	Voudoo
Odinn (WoDan)	Damballah
Friggja	Aida
Loki	Legbha
Thorr	Ogou-Fer
Baldr	Guede
Freyr	Simbi
Freyja	ErZulie

Norse Edda	Gnostic Patriarchate
Norna-Urth	Present-Finite Station
Norna-Urth - Verthandi	Present-Future Station
Norna-Verthandi -Skuld	Finite-Future Station
Norna-Skuld	Infinite-Future Station

C. THE RELATIONSHIP OF THE EMPIRIOLOGICAL SCHOOL TO THE NOETICIANS:

The structures which were explored by the magicians of the empiriclogical school were fundamentally one with those of the older noetical school. What set them apart were the differences in methods, for one used the abstract mode of symbolic analysis, while the other made use of the artistic aspects of painting. However, the notions of space and its innermost structure as well as the role of light in the understanding of pure being and the internal processes of consciousness, these notions were most certainly made use of by the empiriological and noetical schools together. However, what drew them even closer together was the use by the noetical school of methods from painting and the arts, in order to give a proper place to the detail of inner experience. The artists were able to clothe the more abstract notions of the noeticians in certain mystical sets of symbols, which as true pictures of reality, served to guide the initiatic developments of the mind along the pathways of imagination. The very notion of empiriological magic indeed implies a certain basic unity of aesthetic and noetical methods. This approach, which was to show the most creative influence among the various methods in recent times., has been very attractive even to this writer who feels that thought forms can be expressed equally well or validly and necessaily both in the form of matheological runic structures as well as in the empiriological forms of artistc creation. Hence, we must now realise that in addition to esoteric logic and sexual magic, there was now the partnership of aesthetics and metamathematics, each dependent upon the other for those necessary insights which are so significant in the proper understanding of total magical experience. As a consequence of this mystical unity, the entire field of magic was transformed rapidly into a very creative and active system of processes, whereby perception and thought continually served to react and intereact within the widest possible range of magical experience, As a rule this magic which I consider the proper system of mystical initiation was able to add a rich content to any initiatic working, and in the exploration of degrees, grades, and points, it was possible to find those interior contents of magical richness, which set out to explore the various powers of magical attainment by means of a drawing out in painting form of the real meaning of the various "points" and "degrees".

D. THE DIFFERENT TENDENCIES IN NEO-MAGISM, EXPERIMENTAL AND EXPERIENTIAL:

There were several tendencies in the sanctuaries of empiriological neo-magism which expressed themselves in the various developments of these schools. Some tendencies were concerned with testing and developing different methods for the effective presentation of the magical experience, through aesthetics. Other tendencies were concerned with pure experience and its possibilities, such that it was found that by an analysis of inner plane experience, especially vision, one could find newer and more thorough methods for the exploration of the inner planes and thus grasp in each unit of perception -- or in each experience -- those varied elements of the inner world, which up to this time had managed to escape "observation". Consequently, art began to show newer insights in colour, light, and magical space, while it came to represent more and more those beings which had up to that time only been indicated as so many "mysteres", but which could now be seen and studied by means of an aesthetic zoography. I might add at this point that my work with Docteur Jean-Maine on the points chauds of the Order and Rite of Misraim depended very much for its detail upon the aesthetic zoography employed by us as a team on the inner planes, and that in the Inner Retreat we make use of empiriological constructions extensively and systematically. This is a continuation into modern times of the earlier tendency, which I cite in my own case as a personal example, because I wish to show how this method has been used in the past and how it may be now used. For without the capacities of this method for direct and very definite inner plane work, certain types of initiatic work would not be possible. For this reason I find that the use of empiriological constructions as an initiatic technique is very important and that I really prefer to consider it as something that has been of very great help to myself and to Docteur Jean-Maine, because by means of this method and all of its implications it is possible to employ magical methods of scientific (gnostic "scientia") observation never before attempted in esotericism. In this sense, we share certain intimate and basic experiences with Haitian and Thibetan systems of initiation which also follow these methods.

NOTE: On The independence of magical technique.

Magicians are properly speaking autonomous and independent beings. They do not depend upon each other, usually, once initiation and degrees of independence have been given, unless they are seeking to work together as a team. In my own case, this is true because of my interest in observation and research along gnostic and scientific lines of initiation. How ever, I wish to make it quite clear that there are various methods which the magician may use and which are often mutually helpful to each magician if used in various conjunctions. However, let it be said that each method is also quite valid and independent in its own way and can be used accordingly in order to achieve maximum scientific benefits. I myself have found a number of methods useful and have made use of all methods. There are certain methods which are preferred, such as matheological and empiriological constructionism, by certain magicians. There are variations of these methods, which we use in order to achieve a total and thorough mode of observation. Certain other methods are valuable for initiation, for it must be understood that the methods of empiriological constructionism are not suitable to all magicians, as they are proper only to the magical highpriesthood, if we attempt to employ them in their fullest sense, However, we must realise that all methods may be used validly by those magicians having the capacities for this use and that the history of Zothyrian magic and philosophy has as its purpose to show the variety in magic and the need to diversify onself by means of various magical techniques which have been proven worthwhile to the student and adept alike.

In my own mind, each system will be evaluated by the magician based on his own requirements and then it will be applied in a variety of contexts in order to test its essential value for that magician and for no other, unless he works in a team-effort.

Michael Capricorn

Monastery of the Seven Rays,
4th Year Course in Esoteric Magic,
Part I,
Special Paper to follow between lessons 10 and 11.

AN EXERCISE IN PROTO-ICELANDIC SEXUAL RADIOACTIVITY.

Here is another very simple exercise in the sexual magic of the old Atlanteans. This exercise was used in ancient Iceland, about the year 8800 B.C. However, it also makes use of later elements of Icelandic magic and so for this and other reasons it is suited for the cold weather or wintertime season. The aim of this ritual work is to draw forth the sexual radioactivity of the magical centres of the body in a very practical way. This method was used in Atlantis, and in those times, Atlantis included present day Iceland and Greenland.

First of all, you will take a large piece of paper and you will write on this paper according to a certain plan. First of all, you will write in the four corners of the paper, the names of the Normas, the old goddesses of time -- Urth (past), Verthandi (present), and Skuld (future). Then, you will write along the sides -- all four sides are used -- the words of a magical prayer, which will be said before and after each use of this magical technique. This magical prayer, you may sing, so that you will become more and more free in your occult bodies to respond to the invisible influences. This is a form of Chamanism, and the Shamans (or Chamani) were the proto-Icelandic magical priesthood. They were the ancestors of the present day Voudooists and warlocks.

Another matter which you must do is to volt with your mind, will, and imagination the four corners of the paper, so that they become for you the very places where the goddesses are located during the rituals. To volt anything, you must first of all visualise and understand what you wish to do, and then project this force of visualised (imagination) understood (mind) and willed (will) reality into any object you wish to so treat. It is very simple to volt anything, the problem is that because it is so easy, few people want to take the time or the effort to do this at all. However, if you do it effectively, the most powerful forces can be volted into the very humblest of objects. This is why magic is so simple, because man has the divine power within himself, he can do this act and thus make everything about him powerful. For he does actually send a force into the object. Also, if there is already a force latent in the object, he can awaken it to act and to operate as a source of magical power, like a dynamo. That is why it will be different for you to volt the corners of the page and to volt the occult centres of the body, for the latter have latent magical powers in them. The word volt means that which is thrown or which flies, as in that which is projected by the powers of mind, will and imagination.

Now, we will begin by putting down the names of the old Norse Norns, or goddesses of time -- past, present, and future -- in their very proper corners. Thus, you will write in the NE the name of the goddess of the past, URTH, in the same place the name of the goddess of the future, SKULD, for here we are to limit the past by the future. In the NW, write the two names URTH and VERTHANDI, for we will limit the past (which is the secret meaning of all limitation) by the present. In the SW, write the names

VERTHANDI and SKULD, for the present is limited by the future. But, in the SE we write only SKULD, for the future is absolutely unlimited and hence unknown in every possible way. That is why we do not believe that exactitude can be had when we work in any vulgar occult way with the future as in divination.

Next, you must visualise the images of these goddesses, for they have a magical or secret meaning in themselves, and as you volt these points on the paper, you must project into them the secret images of the goddesses. These images are secret meanings, for they are how the goddesses will reveal themselves to you by means of sex energy and magic. The image of Urth is as follows: "URTH: a pale, strong, and stern woman, with dark hair and dressed in a long robe of deep night blue and purple, with some highlights of colour. A black witch's hat on her head, from which come out great wings of palid power. She stands against the fires of HEL (daughter of Loki, god of magic and mischief)." "VERTHANDI: golden skin an rich blond hair, adorn this goddess, who with large breasts and lips, but slim waist, invites mankind to sex action. Her hands are like claws turning into flowers for desire is animal and also floral. The opening of her sexual organ is that of a sperm whale, sacred animal of the goddess. Her body is richly painted to show the pleasures of skin to skin contacts." "SKULD: A veiled mysterious figure in dark blue, purple, with some yellow robe and hood, her face is unseen, for the future is mysterious and unknown. Her sex is not revealed, for we must depend upon other sources that she is the sister of Urth and Verthandi. Like Urth, she and Vertandi stand against the background of the fire of HEL."

Next you will write out the magical song to the powers of the inner worlds. The words of this song are as follows:

HAgAAn EU sjEłłAdArst EnnUngEn drUjbAr:
VElj EI sjElla nOrdjEnnUgEn drUjbAr.
HAgAAn EI sjEllA dArstEnnUngEn drUjbAr:
SAggAnEstr Em EI sjElla nOrdjEnnUgEn drUjbAr.

O come and do those ancient things:
Sing out and do those north-Atlantean things.
O come and do those ancient things:
Create that magic and do those north-Atlantean things.

Note: Some magicians spell the word nOrdjEnnUgEn as nØrdjEnnUngEn, so you may try either way. Then decide which way you wish to use the word, or which word you wish to use.

Next you will begin the magical work on the body, to awaken the magical sex energy latent in your centres. This will enable you to have a great magical power, so that you can do so many of the things mentioned in the courses of lessons given out by the Monastery. The procedure is very simple. First of all you will say the magical word, then you will think of the cabalistic step you are taking, for you will be going up and down the Tree of Life with your body and its centres will reflect this ascent and descent. Then, you will think of the centre in the body. Lastly, you will volt the same centre as you thought of, and will it to be charged with power and energy for magical work. Thus, there are four steps to be followed by you in your work: 1. say the magical word; 2. think of the step you are taking in the cabala, up and down the tree of life; 3. Think of the centre in the body to be worked on; 4. Volt that centre with a strong force. At the end of the sixteen magical steps, you will close the temple of magic by reciting the magical song, and visualising the four corners of the paper and the goddesses resting there. Then, you will rest for a few minutes because this magical work has drawn a lot of power out of you. You will need to rest perhaps longer than a few minutes, if you have given much force to this operation.

You will have to visualise both the front of the Tree of Life as well as the back of it, for you will begin at the bottom of the front of the Tree, climb up the top, go over the top to the back and down the back to the bottom of the back, and then climb up the back, go over the top to the front, and then come down the front to the bottom. Please note that MALCUTH is located at the bottom, usually, with KETHER at the top of the Tree. The points or steps YESOD and TIPHARETH are in the middle, with YESOD facing towards MALCUTH, and TIPHARETH facing towards KETHER=

Now, let us begin our magical step-ladder into the mysteries of the Tree of Life. I will provide the magical word, the centre it pertains to, and lastly the step name in the cabala.

MAGICAL WORD	CENTRE IN BODY	STEP ON TREE
1. N'matr	right foot	malcuth
2. N'matb	left foot	yesod
3. N'mats	right knee and upper leg	tiphareth
4. N'matg	left knee and upper leg	kether (top of front
5. N'matp	base of spine	kether (top of back)
6. N'matm	right palm	tiphareth
7. N'matk	left palm	yesod
8. N'matz	sexual organ	malcuth (bottom of back)
9. N'mar	solar plexus	malcuth (same as 8.)
10.N'mab	lungs	yesod
11.N'mas	upper right arm	tiphareth
12.N'mag	upper left arm	kether (top of back)
13.N'map	heart	kether (top of front
14.N'mam	throat	tiphareth
15.N'mak	brow	yesod
16.N'maz	crown of head	malcuth (bottom of front)

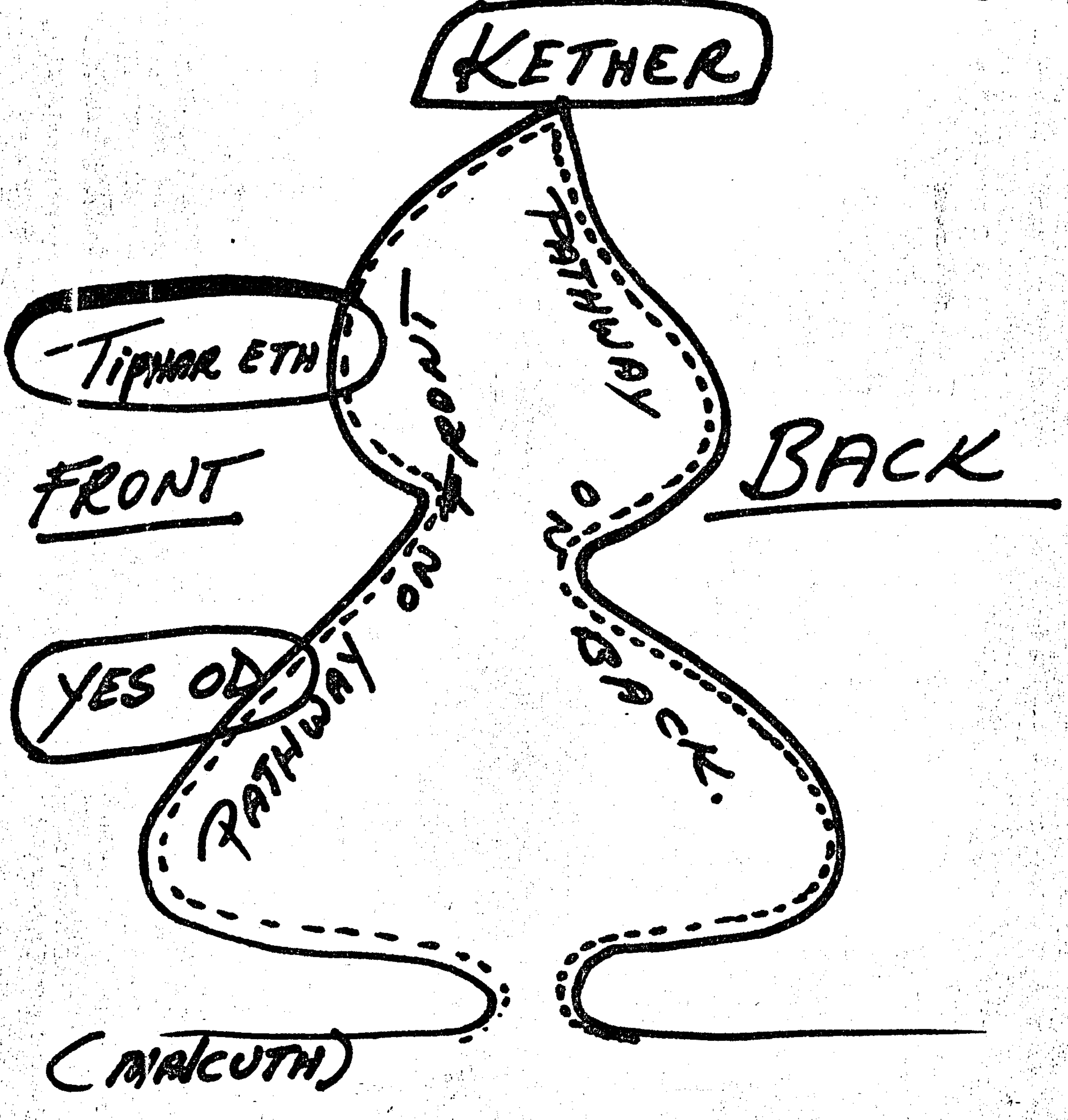
"WHEN KETHER IS IN MALCUTH, MALCUTH IS IN KETHER."
AXIOM OF CABALISTIC ALCHEMY

The purpose of this exercise is to make use of the method of volting and thus to enable the student to work along systematic lines in the bulding up of his own magical personality. It is my suggestion that this exercise be used once a week during the winter season and on cold days, so as to make use of the older magical currents, which come from the north, the seat of the old gods of the magicians of Atlantis.

Michael Capricorn

Y99 = ODAN = SNAKE-GOD.

Yggdrasill (The Tree of Life)


KETHER
TiphaR ETH
FRONT
PATHWAY ON FRONT
PATHWAY
ON BACK.
BACK
YES OD
PATHWAY ON
(MALCUTH)

E

SHGGANESTKØEM EI SJELLA
NORDJENNUGEN DRUJBAR

SE

SKULD

S

Hagaan Ei sjella daestennungen drujbar.

SW

SKULD-VERTHANDI

W

Velj Ei sjella NORDjennu
gen drujbae

NW

VERTHANDI-URTH.

N

Hagaan Ei sjella daestennugen drujbaR

NE

URTH-SKULD

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Part I, The History of Modern Zothyrian Philosophy:
Lesson 11. The Separation of Noetic from Metaphysical
Logistics: 1800-1830. The development of the School
of Historiological Constructionism.

A. HISTORICAL CONSCIOUSNESS AND HISTORIOLOGICAL CONSCIOUSNESS:

Magical consciousness has been much freer than the philosophy of materialism in its approach to time and the questions of history. For the materialist or naturalist must confine his analysis to what he imagines to be the processes and events of external nature, while the magician, because he is both a gnostic and an idealist, is able to move far beyond the confines of material illusion and come face to face with possible being and from this world of the merely possible it is within his capacity to build up actually history as a reality. We must understand that as events happen they pass rapidly into the memory of nature, an occult faculty of nature, that is where the past can be located. However, because no two human perspectives are either identical or similar, and while there is the possibility of so many layers of interpretation which condition the acts of perception completely, the whole field of the perceived exists, when it does, simply as a sequence of images and ideas in the minds and imaginations of those who are observing. Thus, the physical and naturalistic level of material existence is reduced to minds and their contents (subjectivistic reductionism). No longer can we think of history as a something totally objective or even semi-objective, for what is experienced exists only in the acts of experience. Yet to say that x is experienced is no evidence of objectivity of x, or possible independence of x from mind. For when we say that x is experienced, we mean that there is a level of experience wherein we can distinguish elements which we experience uniquely -- i.e., the act of experience, and elements which we can experience again in some way, -- the objects of experience. Or, another way, we may say that certain experiences are longer lasting than others, and those elements in experience which are longer lasting we tend to think of as objective and independent of mind, as the ancients thought of mind, because it was the longest lasting experience, as an independent structure or substance outside of experience. Actually, all that is real is experience and its modes or forms of presentation. Experience is total reality for the magician, and we must never forget that there is not any possibility for the naturalistic or materialistic view of events as matters for historical consciousness to record. For the magician, both idealistic and gnostic, history is a construction out of experiences and frames of mental or logical judgement, and these experiences are in themselves magical thought forms, which have been wished into existence by means of the magical powers of gnosis. One of the very most important points of gnosis and power (force-puissance) is the capacity to build up history. In a sense, therefore, these 16 history papers form an exercise in this point, which is the testing of the magical powers of gnosis by constructing the past.

B. THE DIALECTICAL SCHOOL OF FUNCTIONAL NOETIC:

The magicians in their quest for the structure of time, were able to explore the whole sequence of events in experience in terms of the modes of past, present, and future. Later, these modes were to be developed into four frames of historiological experience and construction -- as in "On the Border of a future infinity" (of the 3rd Year Course) That was how time would be reduced to space, for space now becomes the most definitive concept in experience. However, the transition from pure time to pure space could only have been achieved by means of a gradual and very magical restructuring of the entire magical time sequence. This was done by means of a dialectical analysis which went below the limits of pure dialectic while faithfully following the line of magical anlysis. THus, it was understood that past and future were opposed and then united in the present. The mode of analysis led from the opposition of

past ↘present
future ↗

to the coexistence of past, past-present, present-future, and future as tenses of magical gnosis and existence. Thus, we will see in later developments of magical thinking the development of four time-dimensions, which shows that time as an independent system has been entirely eliminated and has been replaced with a multi-dimensional system of time structures within the confines of pure space. The purpose, then, of this dialectic was to reduce time as such to a system of magical analysis, which entirely did away with the possibility of there being any external reality called "time", for it was now shown that time was a mystical category of construction, which was applied by the magicians to a variety of contexts as a wholly interpretative factor. This was only one example of the use and development of the time- dialectical method. It was also possible to think of matheological constructionism as a development within the idealistic-dialectical setting of historiological constructionism, as we will see. Functional noetic which is this time now understood as the use of consciousness in an adaptive and practical sense serves as the basis for the total historiological process of construction, whereby interpretative factors and frame-works fuse together particular events. This act of total construction can only be understood from within the process of individual experience in its concreteness, for actually what was aimed at was a total concentration of experience as a construction of history, within the pure concreteness of experience. All abstract ideas were made fully concrete so that functional noetic became the consciousness of the concrete or the experience of concreteness -- in other words the everyday experience of the magician in his concrete world of experience. Another approach would develop along the lines of abstraction, but the functional noetic of the dialectical school drew strongly upon the world of empiriological constructions in its emphasis upon the intuition of the concrete. The concrete being the world as object of experience, or as that which could be experienced again and again.

C. THE DIALECTICAL SCHOOL OF METAMATHEMATICS:

Within the historiological setting there was the normal pattern of reaction, whereby the claims of abstract consciousness were asserted. If functional neotic came close to the view of empiriological constructionism, then metamathematics came close to matheological constructionism in its program. However, as time had been eliminated, it became necessary to think of the dialectic as operating among abstract being and those levels of existence which are abstract and totally removed from any direct reference to the concrete. Thus, there were dialectical reactions in a timeless realm among:

$$\begin{tikzcd}
\text{sets} \arrow[dr] & \\
& \text{lattices-matrices} \\
\text{groups} \arrow[ur] &
\end{tikzcd}$$

or

$$\begin{tikzcd}
\text{lattices} \arrow[dr] & \\
& \text{sets-groups} \\
\text{matrices} \arrow[ur] &
\end{tikzcd}$$

These two possibilities of magical development were further extended to those magical systems which, like the gnostic tree, as given at the begining of this course, showed the possibility of a union of consciousness among the bodies of metamathematical being, whereby it could be stated that when time is reduced to space, space or ideal being can be reduced to time. Hence, it became quite possible for there to be a fusion of the two levels of being, but only at a level of abstract consciousness, where pure experience could be found in its most concrete and most complete condition. In this process, it became quite possible for there to be a pure experience of the abstract levels of consciousness. Such a level of experience was not thought of as too common a reality, for pure experience was never thought of as so intimately connected with abstraction. However, it was determined that abstract consciousness does rise up within pure experience and that the pure experience of being could be understood as being identical with being, such that experience = metaphysics. Under these conditions it was indeed possible to build up a system of total metaphysics and magic, ie,, *the metaphysics of magic* and *the critique of pure magic and gnosticism*, for abstracta were taken out of the continuum of experience, and this continuum was differentiated and varied due to the pluralism of experience. This school then sought to show that experience was the basis of the more abstract forms of magical consciousness and that this experience was indeed something built up by the abstractive capacities of the gnosis, so that magical experience was a total and self-sufficient system, whereby the concrete in turn provided the basis for the abstract. Experience in this school was indeed a continuum, whereby the mind passed from greater and greater diversity to the unity of pure intuition and then back to the diversity of pure existence and experience. For the magician this mandala of experience served as the very basis of pure being and gnosis. For what was to be known could be derived from the continuity of this mandala, because all gnosis and magical power was therein contained.

D. THE INITIATIONS OF THE SCHOOL OF HISTORIOLOGICAL CONSTRUCTIONS:

Under the circumstances of these mystical developments in the area of historiological constructions, the nature of initiation was further developed so as to include those processes of consciousness, which directly related to the methods of construction. Total initiation would mean that the initiate had constructed the main groundwork of his own system. I say this to show that the total construction of a system was neither possible nor desireable for magicians who were only entering upon the process of initiation. The magicians were engaged in a total process of initiation so that as they developed more and more deeply into the field of constructionism, they were able to build up an understanding of the inner planes as places of continuous magical influence, where the magician would receive deeper and deeper insights into the mysteries of the magical and gnostic constructions of logic. Thus, the magician would be taken by his own power to the place of magical meeting with his initiators and he would particpate in those acts of the expansion of consciousness -- of knowledge and of power, which are the points of inner initiation. Thus, we say that initiation took place on the astral and mental planes for these magicians who having received physical and etheric initiations now sought those points and capacities of power and gnosis, which clearly set apart the scientist of the inner worlds from all other specialists, and which necessitated his receiving these powers not by way of physical initiation, but by means of inner plane work. Physical initiation did refer still to the initiations of the gnostic church and to the introductory use of sexual magic. In etheric initiation, sexual magic became more and more explicit. However, in the astral and mental work, the initiations were given now from the standpoint of the inner planes and their points, grades, and degrees of knowledge and power. This distinction has remained with us even up to the present time, where with developed bishops and patriarchs of the Ecclesia Gnostica, most higher grades, if they refer to deliverate work on the astral and mental planes, are given on those planes in their own ways and that the magical papers, which are received by the adept-bishop serve to guide him to his initiatic goal. I prefer to think of this program as the most suitable under present circumstances. It is possible however that for magical purposes, certain persons may receive formal consecrations to the higher grades which normally are given on the astral mental planes, but this is largely and administrative matter and often is limited by the need to bring up to date from time to time those magical grades, already received, in terms of the more advanced magical developments and principles of gnosis. However, at this present point, we have the beginning of the extensive use of inner plane initiation. My own view is that both lines of initiation are valid, if there is to be any magical growth. However, if we expect some-one to take innerplane initiations, we must also expect to provide that person with guidelines to their inner development. In this sense there will always be pioneers to seek out and develop these guidelines. These pioneers will build up the lines of initiation and hence validate the successions and lines of initiation, establishing schools and systems of gnostic magic. I am such a pioneer.

Michael Capricorn

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Part I. Special Paper to preface Lesson 12.
"An interview with Docteur Jean-Maine on the magical status of women:"

Q. Docteur Jean Maine, what is the main reason there are so few women magicians?

A. There are many reason, of course, but let us say that two reasons are the most important. First of all, most famous or well known women magicians are listed as witches, or cultic priestesses, or psychics, or healers and mediums, because of how they are publically known. Yet, most of their work would be of an entirely magical character, and they should be known as magicians. Another reason is that women have been kept from realising their fullest magical potential. I do not refer to any sexual realisation, for that is not the problem, but I refer to the fact that magic having become so specialised may not present to the woman much of an invitation, unless she thinks of herself as a witch with magical goals, or as a sorceress. For example, the recent development in magic has tended to show the control of the field by male magicians. Some orders are even of an entirely homosexual composition. There are well known covens of lesbian witches, where no male may be initiated -- this being a direct violation of witchcraft law, which above all is strongly heterosexual -- and no female would be welcome to such a coven unless she were so disposed sexually. Also, women have been so repressed in so many cultural ways that in occultism we find a form of repression, where they are thought of only as mediums, such as what Crowley really believed about them.

Q. In Voudoo there have been many high-priestesses?

A. Yes, In the Voudoo religion women have always been able to advance to the very highest ranks. The Grande Mambo is usually a very powerful woman in magical skills and forces, and it is she who often gives the most powerful initiations. However, esoteric Voudoo seems to reflect the very general state of French occultism, where the role of the woman has been minimal. The reason for this is largely cultural and psychological, rather than any metaphysical reason. However, in Latin countries, men usually become overstimulated by women in rituals, and this overstimulation is in no wise due to anything but sexual experience. Thus, the Frech lodges usually do not allow women into them, unless the lodges plan to work along the lines of sexual magic, as do the Rosicrucian gnostics and alchemists. However, in theosophy you have men and women together in lodge, but the magical work is very diluted. I think that in those lodges that do sexual magic, the position of the woman is most favourable for total occult advancement. In such lodges, the males might also belong to exclusively homosexual lodges of sexual magic, in which case the males would be bisexual in temperament. In any event, the women would have a clear pathway for magical advancement.

Q. Is there any occult basis for keeping women from magic?

A. I would say it would depend upon the magic. There are lodges of magic where the magic is entirely homosexual, that is to say male, and in such lodges women could not do any productive work. There are other lodges where the magical system might be atype of the Tantric which is quite heterosexual, as there are many such orders, lodges, and groups. Then, there are lodges where the work is mental magic, or astral magic, in this case a women could work easily with men, for there is no physical sex implied. As a whole, I think that there is not any reason for keeping women from magic, if they wish it. In our system of the chakras or centres, the sexual centres are the same in attribution, but differing in polarity. This means that the Yesodic centre at the base of the spine is ruled by the Sun in Scorpio, for both male and female, There does not now appear to be any evidence for the female centre being positive or the male centre being negative in polarity, which was once held to be true, especially by Aleister Crowley and his school; for his present day initiates seem to view this centre as neither positive nor negative, and in so doing they have made the XI degree of the Order into a heterosexual grade, thus destroying the polarity of Crowley's view, which had the XI as the homosexual counterpart of the IX. I am personally inclined to the view that when working the orthodox Crowleyean system, the base of the spine in the male is negative, but yesodic, while that of the female may be positive, although this does not enter into the question of the XI degree, which is a male homosexual grade. However, in the IX degree, the male sexual centre is positive and the female is negative, both being yesodic. The correct magical attribution is Sun in Cancer for the Male and Moon in Cancer for the female. I would consider this the grade of heterosexual magic in its fullest sense. This was Crowley's view, also, as it draws upon Tantric magical traditions very much. Therefore, I would prefer to say that the base of the spine centre is not open to positive-negative polarity, except in the function of the XI degree of male homosexual magic. This is not a metaphysical difference, it is an operational difference. I would say that the only sexual difference in polarity between male and female occurs in the nature of the IX degree and there it refers to the yesodic mysteries of Cancer, which contain both the Sun (Positive) and the Moon (Negative), and in astrology, the Moon rules Cancer. All of the other centres are the same in polarity, and do not require any sexual specification. On the other hand, not all magic, even phallic magic, requires that the magician have a phallus as a physical organ of his body. Finally, such systems of magic, which are so grossly phallic, seem to my mind never to be able to get off the ground. Also, when the phallus ceases to be erect, the power should fade. A view which has and still does cause much anxiety among the middle aged phallicists. This view I think is terrible for its psychological dangers, alone. For this reason, the sexual magic of the Monastery is based on astral and mental polarities, and upon the basic + and - of syzygies.

Q. Is the female yesodic centre ever positive?

A. Yes, and this might shock many, but it is positive. It makes the male positive by relationship to it, and therefore is a sexual causative factor. It takes possession of the phallus during copulation, which is an active and causative factor. It produces or creates children, and therefore is active and positive. Therefore, I am inclined to the view that woman's sexual centre can be quite positive. In fact the whole idea of that centre being negative is due to cultural and psychological factors, alone. There has never been any basis for the view that women are metaphysically negative in any absolute sense, just relatively so. In any relationship there is a certain give and take, and this is true in sexual relationships, so that the male and female must realise this give and take. That which gives is negative, I would think, and that which takes is positive. In this case, if sexuality is based upon the role of the phallys, then it is the male who must give it, and hence be negative, to the positive female who takes it. In this sense, therefore, there cannot be any metaphysical basis for the woman's being negative. Indeed in magic and metaphysics, these must be viewed as merely functional realities. This is why women can so absolutely control men. I cite the example of a man who is underweight and small being ruled by his overweight and large wife, who has also borne many children. That woman is the positive pole and she has taken from him his sexual contribution, making him totally negative. For this reason, in higher sexual magic, there is no basis for the view that the sexual centres are positive or negative in any absolute sense. Rather this is a relative and cultural distinction. It is entirely psychological in basis.

Q. In sexual magic, can men and women work together without sexual action?

A. Yes, sexual magic is not essentially concerned with sexual action. The sexual forces are developed in a magical way, rather than in a purely physiological manner. This is even true when the rites are done in the nude, which is the Tantric way of doing things. Consequently, I do not think that there is any problem about this type of working together. They are cooperating in the development of sexual radio-activity, and as such they will be using all of the centres in a mystical and magical sense.

Q. In Esoteric Voudoo you have the cult of the goddess. Does this imply that your system is metaphysically favourable to an equal role for women in magic?

A. Yes, The fact that we have a goddess, or even that we have both positive and negative polarities in the system is important for an understanding of the metaphysical equality of the sexes. I do not doubt this matter of magical equality, but I do not feel it is so important that it is the sole basis of the system. However, please note that our syzygies are ½ positive and ½ negative. That should mean something.

Q. Do you work with a high-priestess of any sort?

A. My work is that of solitude and only rarely do I work with another (male) magician. I do not believe it is necessary for anyone to have to work with anyone else in magic. I do not believe that women must work with men in magic, or the reverse of that notion. I believe in total and complete freedom, and thus find this by work alone. However, I am in regular and constant communication with Michael Capricorn by telepathic methods.

Q. What is the highest form of sexual magic?

A. Communication in a sexual sense with the divine. Thus, sexual magic between divine and human beings is the ideal. This is much easier than you think. For in the Tantric system, as in some parts of Voudoo, the divine will come and possess the human partner, and thus while it may appear as two humans engaged in sexual magic, it is really the divine and the human meeting, where one of the humans has become a medium for the divine. If this is understood the whole of the 2nd year course in sexual magic comes down to earth and becomes entirely attainable. Our teaching is the basic tantric teaching, open to any sexual combination, which by reason of the act of possession makes sexual magic between divine and human worlds the possible achievement of all.

Michael Capricorn

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Part I. The History of Modern Zothyrian Philosophy:
Lesson 12. The Separation of Noetic from Metaphysical Logistics: 1830-1862. The Idealistic School and the Construction of Experience.

A. THE DIFFERENCE BETWEEN IDEALISTIC AND MAGICAL CONSTRUCTIONS:

There is a difference between idealistic and magical constructions, but is is a very simple matter and it does not imply any conflict or possible contradiction among the methods or the methodoligcal interpretations of the two very distinct approaches, for they supplement each other and are fundamentally compatible systems and approarches. It must be understood that usually the magical constructions occur at the levels of astral and lower mental existence. However, the idealistic constructions occur at the mental and intuitional levels of existence. Magical and idealistic constructions can occur at the physical or phenomenal level, but these acts of construction are normally parts of ordinary experience and are explored from a phenomenological approach. They are not, at the physical or phenomenal level, viewed as either magical or of some mystico-idealistic significance. Therefore, they need not be discussed here. On the other hand, our interest in the history of modern Zothyrian philosophy has been primarily with those levels of experience, or those types of experience, which are of esoteric significance and of occult import, as such magical and idealistic constructions serve to supplement and to expand each other. It might be understood however that as one involves oneself more and more in idealistic constructions, there does occur an identification of the theoretical and the practical work, so that the Hindoux are correct in their understanding of idealistic construction as a type of yoga, i.e., the pathway being that of gnanayoga, the yoga of knowledge, or gnostic yoga (gnana = gnosis).

However, one of the most important factors in the development of idealistic construction has been the progress of mysticism in idealism, and this has been due in Zothyria to the influence of Louis-Claude de Saint-Martin, the French Master and "Unknown Philosopher". His teachings reached Zothyria about 1830 and from this influence there developed a sympathetic and idealistico-mystical response on the part of the very best schools, so that a very deep and highly spiritual attitude developed which took the form of an expansion of the subtle and ideal gnosis, characteristic of idealistic thought. The whole fabric of the idealistic school has been influenced by this "transcendentalism", which brought back to life those earlier viewpoints, which began once more to grow and develop as if restored to their initial spiritual stream. Saint-Martin served for many to be the new door of spirituality, which entered deeply all of the levels of idealistic thought. He is not considered in the outer world a great thinker, certainly inferior to Kant or Hamilton in secular and systematic philosophy, for example; but as a guide and suggestive source of inspiration, his effect, even upon gnostics of the school of Sir William Hamilton, has been profound. I write as a member of that school in Zothyria, but I also am aware of His presence, for Saint-Martin was without doubt a deeply penetrating thinker, one who was able to have perhaps in Zothyria alone the widest possible and most profound esoteric influence. He was a thinker whose presence while completely a mystery, was absolutely real and absolutely total. In this sense, all of the better Zothyrians became seekers after Louis-Claude de Saint-Martin about 1830.

B. THE IDEALISTIC METHOD OF INITIATION:

The idealistic method of initiation was entirely spiritual, although it was prepared for by means of many theurgic processes. However, these methods only served to place one "in the door", so that one was oriented towards the goal of the spiritual initiation, directed and thus prepared for the entry into spirituality. However, only when the initiate was fully ready to receive the very presence of spiritual being and to approach the sacredness of The Repairer (The Christ of Martinist Initiation) was the initiate made in any sense aware of His existence. For the esoteric church did not teach the existence of The Repairer except to those High Priests, who had developed and prepared themselves fully and perfectly for this experience. This experience came by means of participation in the mystery of the esoteric church, which could only be known the those having become so illuminated that they saw the profound difference between the innermost centre of the esoteric church and the outer initiations which laid claim, however, imperfectly to this mystery. For this reason, they sought to develop and to explore the possibilities of the Ecclesia.Gnostica Spiritualis as a way of bringing spirits from the influence of the Ecclesia Exoterica to the inner teaching and illumination of the truth. For in this sense, the truth made all else incomplete, although valid as an approach to perfect light. All previous methods, which had never been known as final or complete came to be seen as symbols along the pathway to illumination. In Zothyria, they had said that our methods are instruments. Now illuminism gave a purpose to these instruments, for they served to point the way beyond the life of magic as such to the world of spiritual and illuminist existence. Now it was possible to see all methods as valid if they pointed to the final goal. This final goal was to be found in illuminism, which may be understood as the blending of idealism into mysticism, and which became the inner doctrine of the idealistic school; and all forms of idealistic initiation now were seen as leading up to the light and beyond the limits of idealism to pure mysticism, which could not fully be communicated. The result of this developemnt was the very wonderful revival of contemplation as the completion of meditation. Meditation was the practical work of mind and proper to idealism. Contemplation became the art of intuition, proper as it was to mysticism. This was due to the influence of Louis-Claude de Saint-Martin.

C. THE IDEALISTIC SCHOOL OF LOGIC:

As a result of this spiritual renewal, there was a profound development in the study of logic. Now, it was understood that logic was a constructive and a creative art, whereby it was possible to make the world more and ideal by means of the approximation of thought to a fully spiritual logic, as well as a method of organising experience along the lines of a symbolic system, which indicated that beyond thought, however ideal it might be, there was to be found intuition. Thought was grounded in intuition and as a consequence the descent of thought upon matter and experience was an action whereby thought was able to create a vital and spiritual order, where the previous evidence of chaos seemed so apparent. Now, order and ideal pattern were viewed as coming from a transcendental realm and setting existence forth in a way both final and sacred. The mystery of the presence of God in the midst of existence could be represented by the presence and power of thought as the principle of order and finality in the world. This inteoduction of finality meant that order implied the presence of mind and spirit, for logic was grounded in the mystery of inuition. Finality was a symbolic matter, also, in that thought and the evidences of order served to point beyond themselves to the world of spiritual intuition and mysteries. Nature was thought to be constructed along the lines of a spiritual hierarchy of signposts. which served to indicate that being was inherently capable of serving as a mode of communication for the gnosis (as against Manicheanism). Being was intelligible and ideal, because of its interior reality, which was mind in the act of spiritual logic. In this sense, therefore, we can say that various spiritual hierarchies came into existence, everywhere in the universe. These hierarchies were forms of language -- the older doctrine of mystical signatures logicised -- which drew the mind of man back to the purpose of his spiritual quest. Gnostic Being was no longer sought as an end in itself in any other way than that it was by means of union with this very Gnostic Being that all illumination could be achieved in the acts of contemplation. In this sense, therefore, the Gnostic Logic of the Ecclesia Gnostica Spiritualis was fused togethe under the very forceful influence of the presence of Louis-Claude de Saint-Martin. For every thought and every structure of logic became a temple for the teaching of a transcendental doctrine of the innermost ecclesia. Consequently, in the highest realms of temple initiation, the Ecclesia Gnostica Esoterica was understood to be ruled by those four initiates of Louis-Claude de Saint-Martin, whose order and office reflected the structure of our Time Stations, a tradition which continues even to this day (197+). Hence, we may conclude that the idealistic school of logic in 1830 became more and more a centre for the establishing of those mystical systems of symbolic thought, which pointed beyond this phenomenal world of everyday existence to the spiritual realms of highest and truest initiation. The logicians then set themselves to the task of exploring the various methods, whereby logic could lead into the mysteries of initiatic contemplation. These methods alone survive, in all the world, in this modern age within the sanctuaries of the Inner Retreat of the Monastery of the Seven Rays,

D. THE IDEALISTIC SCHOOL OF NOETICS:

It was in the area of the analysis of experience that the idealistic school maintained its traditional forms and methods. For in the analysis of experience as consciousness (noetics) the idealistic school was concerned more with the use of thought-forms which would show a realistic basis, -- i.e., by direct referral to the data of experience and to phenomenology, rather than with a preoccupation with abstract or ideal thought patterns, which would have meant a much closer contact with the transcendental tendencies of mysticism. Thus, it was in the field of noetics and in the exploration of immanent noetics, -- i.e., consciousness as immanent in experience, that idealism was able to develop another outlook and character. Here it was seen that all of experience was wholly symbolic of the ideal and the universal elements (the tattwas of the Hindoux, i.e., earth-prithiwi, water-apas, air-vayu, fire-tejas, and aether-akasha). Yet, experience as in the realm of empiriological constructionism was such a very rich field for exploration that it was understood that it was possible to explore deeply into the world of experience and to achieve an inner perception of the object of mysticism in a concrete and visual manner. This idealistic view stood behind "LA FACULTE MAGIQUE DU SIR WILLIAM HAMILTON" and "LA PRISE-DES-YEAUX" mode of initiatic consciousness. Now, they sought to draw upon these aesthetic forms of idealistic consciousness to such a degree that the object of mystical initiation could be achieved. Such was possible for those who had come to know and become one with the Repairer of transcendental mysticism to come now also to see Him in the radiance of His colours as He revealed Himself on the inner planes to the mystical vision of the adepts. Thus, the idealistic school did not suffer from that dryness which characterizes schools which lack the aesthetico-voudooesque approach of the PRISE-DES-YEAUX. Moreover, it was possible if not necessary for true initiates to enter the world of mystical contemplation of the initiatic mysteries of Louis-Claude de Saint-Martin, by means of this technique, so that we can pass into the world of true initiation and mysticism by a deepened meditation upon the inner lights which passes from meditation into contemplation, not by becoming abstract in thought certainly, but by following one's aesthetic intuition along the lines of the mediations of "LA PRISE-DES-YEAUX" into the innermost contemplations of "LA PRISE-DES-YEAUX", as pure spiritual intuition develops more and more out of the aesthetic intuition on the inner planes of initiatic experience. This perhaps is the basis of so much aesthetic mysticism. In our schools, however, it was used as a test of the inner validity of experience, whereby it was possible to experience the same Ultimate either by means of the path of thought or the path of perception. In this sense, therefore, the idealistic school tended to reenforce the best traditions of the earlier magical schools. Irrespective of its previous definitions, therefore, noetic came to mean the presence of initiatic consciousness in experience, whereby a person could receive "LA PRISE-DES-YEAUX" if he were fully an initiate. In this way, we can see how those who are initiates of Voudoo gnosis naturally become initiates of Louis-Claude de Saint-Martin. And the symbol of this expansion of consciousness upwards to the Repairer in the acts of post-mental intuition and contemplation as well as the same expansion across to the Repairer in the act of post-aesthetic intuition and contemplation constitute the real meaning of Rosicrucianism, whose symbols are identical with our own. For we are the oldest and truest and therefore the only real Rosicrucians in the world. We are the initiates of the mandala, i.e., or the Rose-Cross (ROSE+CROIX).

Michael Capricorn

Monastery of the Seven Rays,
4th year course in Esoteric Magic,
Part I, Special Notice to follow between lessons 12 and 13.

Dear Students:

In the 3rd year course in Esoteric Engineering, lessons 20, 21, and 22, I discuss the nature of the human brain and its relationship to magical concepts. In the next sections of this 4th year course, it is our wish (Docteur Jean-Maine and myself) to present the Esoteric Voudoo states of consciousness in their analysis and in their synthesis. This means that we will begin with the nature of the acts of the brain and build up the various conditions of awareness and experience, based upon magical and Voudooesque ideas entirely.
The notion of the higher brain as divided into four magical areas of functioning is basic to our ideas. Each of these four areas is represented in the magical system of esoteric Voudoo by one of the four magical centres of initiation and research. These four centres are:

1. la temple de la priere esoterique de la petite session.
2. l'ecole haitienno-cabalistique du Docteur H.-F. Jean-Maine.
3. la faculte magique du Sir William Hamilton.
4. l'eglise haitiano-cabalistique du Msgr. Jean-Maine.

It must be understood that these four centres are the ways in which the human brain of the adept functions when projected outwards upon space and time. For this reason, we will discuss these "areas" of the brain and then we will discuss the magical functions of this brain, or the "hot points" sought after by all initiates of esoteric Voudoo.

Therefore, it should be understood that his course in esoteric magic will develop more and more into esoteric Voudoo and into the esoteric Voudooesque theory of noetics and logic, rather than divert itself into some other tradition or methodological stream or current of magical initiation.

It is also our view that the magical system of the Norse race is one with Voudoo, being the coomon tradition of high Atlanteam magic in its final cultural stages. For this reason, we do not believe that western magic is not derived from a source of which the Monastery teachings are the most exact restorations.

Michael Capricorn.

Monastery of the Seven Rays,
4th Year Course in Esoteric Magic,
Part I. The History of Modern Zothyrian Philosophy:
Lesson 13. Modern Schools of Transcendental Logic:
1862 - 1890. The School of Platonic Positivism.

A. THE SYNTHESIS OF MAGICAL POSITIVISM AND NEO-MAGICAL POSITIVISM:

Magical positivism is the magical philosophy of scientific culture. Scientific culture is based upon a certain attitude which excluded the earlier magical attitude from consideration. For it could not come to terms with anything beyond scientific methods. Yet, the very terms of scientific culture and of the philosophy of positivism are to be understood as entirely magical. For such positivism, however modest its program might be, is concerned with the organisation and construction of experience. In a sense, such positivism is entirely magical, for like certain methods in Buddhism, or like the methods of empiriological constructions, it is concerned with the experience of the now in its radical immediacy, for this reason we may say that positivism is magical. Magical positivism becomes neo-magical positivism when it comes to incorporate the magical theory of constructions. At this point, because of this logical and idealistic enrichment, magical positivism becomes synthesised with neo-magical positivism in such a way that a new point of view emerges. This is the point of view of platonic positivism, where we find the master control methods of this system at the level of total explanation, for we find that ideal logical being is the basis for all analyses of the world of processes and experience and that in such a world of methods, whenever some object is reduced by analysis, it is reduced to a collection of logical qualities of ideal metaphysical being. Thus, positivism as the metaphysics of scientific culture must be based upon logical being in order to achieve its ideal of exactness. But this ideal of exactness implies the use of ideal metamathematical and logical structures. In turn these structures are ideal contents of the magical mind, under the control of the magical mind of the esoteric logician. In this sense, therefore, the most severe philosophy of science is reducible to magical logic. Because of this possibility, the most anti-magical experiences and viewpoints are really deductions from magical states of consciousness. Magical logic, as we shall see, came more and more to control the whole of modern zothyrian philosophy. This led to the development of model theory in magical logic, whereby the magician was able to build up an image of magical existence and work out from this image to the facts of experience.

NOTE: This study in the history of magical thought is based on the assumption that to recapture the past is difficult, but to try and recapture the "reconstructed" past is almost impossible. For this reason, at this level of magical thinking, little effort is being made to pay respects to the muse of symmetry. Furthermore, in the next parts of this course, which deal with cabala and the nature of magical experience as lived, less attention will be paid to that muse, for we are concerned to present the organic quality of concrete magical experience, rather than the symmetry of abstract essence. Also, our motivation is to explore the fantasiastic realms of magical consciousness, which are often quite different from the world of elementary logic -- although they have their own activity and are concerned with the stream of magical consciousness, the magical and fantastic elements of esoteric truth will begin to emerge more and more, now that psychic contact has been completely established with Clark Ashton Smith, Capricornian Gnostic magician, and high-priest of the Zothique and Ubbo-Sathla and Yondo time-systems. For he has decided to work with us on the cabalistic sections and the magical systems based on the two time systems implicit in the papers of this course. For this reason, we expect to present only the continuous symmetry of the French Gothique in our works, rather than the dull symmetry of an elementary exercise.

B. The development of model theory:

In order to show the relationship between platonic positivism and magical logic, it was necessary to establish a centre for the study of metamathematical models in magical theory. As a result of this move, there was organised a higher faculty of metamathematical researches for the express purpose of constructing certain patterns of magical investigation. Model theory was viewed therefore in a twofold sense. First of all it was thought of in terms of the theory of models which could be used to explain certain points in magical theory and practice. Thus, you could construct a certain model in order to explain how a certain type of thought-form process operated. Also, you could show by means of these models how certain developments could be planned for future action. This would be called the use of models within a fairly traditional framework of meaning and understanding. On the other hand, there was another possibility. I now refer to the fact that models could be used as magical causative agents. Thus, it would be possible to bring about certain changes outside of the world of models, by means of certain types of work on the models of an entirely magical type. The models became elemental systems and because there is a relationship of implication between the model and the process which it "governs" or explicates, it is possible to cause certain changes by means of an intensification of the implicative relationship, such that implication becomes metaphysical or magical cause, and so the relationship of implication now becomes more than just a formal connective, it becomes a real connective and logical relationships become more and more governed by magical qualities. In order to understand this process it is necessary to realise that both logical implication and magical connectives have their basis in the power of mind to create or construct and thus bring into existence those thought forms which depend entirely upon magical force for their reality and effect. On the other hand, even the effectiveness of logical connectives of implication and entailment depends entirely upon the magical scope of the mind. Thus, magical methods were entirely behind the creation of the systems of model theory, and only magicians were allowed to control and participate in these mysteries of logical being. Thus, by means of model theory the magicians were able to construct new systems of exactitude and detail.

C. THE SCHOOL TRADITION OF PLATONIC POSITIVISM AND ITS INITIATIONS:

Gradually, various schools of platonic positivism came into existence which were based upon various interpretations of the basic platonic and positivist philosophy of this school of magic. These schools had as their purpose the development of different logical methods and also the restoration of the Rite of Memphis-Misraim to its original program of magical research. Each school as it was being formed was divided into four different sections. These sections served to administer the development of the programmes of the Rite and to handle the scheme of initiations and also the entire scheme of mystical and magical researches engaged in by the rite. These sections were respectively 1. the experimental section, 2.the historical section, 3. the mythological section, and 4. the logical section. Of these sections the most important in occult political rank was the logical section, also called the "hieroglyphic" or "hierological" section of the rite. It was concerned with the logical and magical work of the rite in a very narrow and specific sense. The mythological section was concerned with basic esoteric traditions and research into the symbols and myths of various rites. The historical section dealt with the history of magical orders and systems of magic (although this present history-the history of modern zothyrian philosophy would be regarded as logical, rather than an historical work, because it is based on logical mythoi rather than upon facts), and with the problems of the interpretation of theology and history. The experimental section was concerned with very specific matters of experiment including healing, psychic research, magical initiation into psychic experience, and the use of magnetic elements. Now, each section and school did have its own appropriate methods of analysis and initiation. And, each section did have some programs which closely related to the programs of other sections, for the benefit of the members of these sections. This was to help in the maintaining of a common ground in the development of the educational system and initiation into the elementary and basic programs. However, each section and school also had a very distinct program for advanced students, which was based upon certain hermetic principles and mercurial influences. For the basic differences between the different sections were to be due to the position of the planet Mercury in the signs of the Zodiac, and this development is the subject of our next section, where we will explain how the inner retreat has been influenced in its interior development as the Rite of Memphis-Misraim.

NOTE: At present, the basic astrological influences continue in the natal charts of the magicians to be found in the various sections of the rite. Thus, the experimental section draws chiefly those magicians with Mercury about 23° ahd 11′in Sagittarius, as for 16 December, 1928. The historical section will attract those having Mercury about 4° and 22' in Capricorn, as we find it on January 19,1951. The mythological section will draw those having Mercury about 27° and 49' in Capricorn, as it was January 5,1949. While the logical or hierological section will draw those, like myself, having Mercury about 8° and 19' in Aquarius, as on the date of my birth, January 18, 1935. Thus we find a complete line of development from Sagittarius to Aquarius, which forms the area limits of this aspect of the system, as far as the leadership of each section is concerned. Michael Capricorn

D. THE CONTINUITY OF THE SCHOOL AND ITS METHODS:

Each school was under the influence of certain astrological and astrosophical factors in the various sections. Thus, the logical section was under the sphere of Mercury in Aquarius and in Leo. Because of this influence it became possible to see the influence of this section in all of the schools as an Aquarian-Leonine influence of mind. Also, it could be noted that certain schools were dominated by one section over all of the others. This implied that this one section was extremely strong or well developed in its scope of influence. This meant, also, that this influence was also due to advance in research on the part of that section. Thus, at present, the logical section, of which I am the chief, has created four internal patriarchates which can be held by the two chiefs of its section as well as the chiefs of the two nearest sections, i.e., the mythological section and the historical section, whose chiefs are representatives of the proper mercurial influence. This mercurial influence is most important to explore for we find that the following four sections or methods reflect the corresponding mercurial influence --

1. The experimental section = Mercury in Sagittarius -- Gemini.
2. The historical section = Mercury in Sagittarius -- Capricorn and Gemini -- Cancer.
3. The mythological section = Mercury in Capricorn -- Aquarius and Cancer -- Leo.
4. The logical section = Mercury in Aquarius -- Leo. NOTE: These four sections are the methods of platonic positivism in the Rite of Memphis-Misraim.

Whenever possible the chiefs of these sections were chosen by the invisible masters to represent the best possible mercurial influence for that section. That is why I, under the name of Tau Mercurius Aquarius, became the chief of the logical section, with Tau Mercurius Leo as my assistant, even though my natal Sun is 27° in Capricorn. These sections are the ways we have now found most effective for administering the Rite of Memphis-Misraim, which is the life and mind of the inner retreat of the Monastery of the Seven Rays, for by taking candidates which represent the best possible astrological influences of the experimental and historical and mythological sections, and by making the candidates gnostic bishops and patriarches, I have taken the very justified liberty of making a model of each of these patriarches, and I have drawn off a certain specific magical vitality from the candidates to infuse into each respective model (or Golem in the cabala and then I have reanimated this elementary in each case according to the way in which I have programmed the "computer" for each model, for the experimental , historical, and mythological sections. So that should they as human beings, having received the patriarchate of the magical gnostic church seek to depart from the vast web-work of this absolute system of total and necessary implication and ontological entailment, their respective essences cannot as magical objects. Then I have assigned each invisible Golem to work within a section of the Rite of Memphis-Misraim, with all of the others who have come to use our services in gnostic consecration and magical initiation, for the system must be fed the essences (because it is noetical and ideal being) and the magical essence must always belong to the Temple and to the system. For the system is more important than any of its parts. Thus, have we the magicians of the inner retreat, i.e., Michael Capricorn, Michael Aquarius, Michael B., Hector-Francois Jean-Maine, Clark Ashton Smith, and Austin Osman Spare, been able to create superb magical beings to operate our systems, while the human being candidates have been allowed their, seemingly, fullest independence. In this sense we are very liberal about ordaining magical candidates and others for initiation into all grades, for it enables us to create highly diversified magical specimens to work within the departments and patriarchates and sections of our system. In this sense, the essence of the person who thus is taken into our system takes on a very special magical immortality.

In a sense, then, we now habe been drawing upon these past magical traditions and concepts in an attempt to show continuity right up to the present day survivals in the inner retreat. For this history of modern zothyrian philosophy is the autobiography of the inner retreat and as such it is the magical methodology or mythology of a system of esoteric logic and transcendentalism, which we have first projected into the past and then seen develop and manifest itself into the present. In this paper, I am showing how we draw upon the current of platonic positivism.. In other papers, other sides of our interior life at the inner retreat will be revealed.

> NOTE: Let me say that with the addition of two new Capricorns to the staff of the inner retreat, Austin Osman Spare (January 1, 1889 to 1956) artist, magician, and sorcerer, and Clark Ashton Smith (January 13, 1893 to 1961) artist, fantasiat, sorcerer, and magician, there may be expected to be a certain element of the strange and the perhaps weird introduced into the otherwise logical approach of myself and Docteur Jean-Maine. I have decided to isolate this element and to define it at this point as an influence of the Capricornian Voudoo. The name for it will be "Saturnismus", and it will begin to show itself more and more as these lessons in magical theory and practice develop. For our system is the system of Saturn, rather than being a system under the rule of other astrological or planetary influences.
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> But what has been said about the Golem is true, as we have discussed it in this lesson. For it would seem to me that the universe does have certain very stronge magical possibilities, and that the magical possibilities of logic are unlimited. Furthermore, it is very important to understand that the magical use of logical devices is something new and very few magicians have even considered the use of the essence of someone which has been created by initiation, i.e., the magical personality or essence as distinct from the existencial personality or reality factor, in a magical sense. But it is important to have staff to work many magical systems and with the

Monastery of the Seven Rays

Monastery of the Seven Rays,
4th Year Course in Esoteric Magic,
Part I. The History of Modern Zothyrian Philosophy:
Special Paper to preface Lesson 14.

THE OPHIDIAN GNOSTICS AND THE CRITIQUE:

There is within the Inner Retreat a magical school which has for many years drawn upon the ancient gnostic tradition of the "men wise as serpents". This gnostic tradition is known as the Ophidian or Naasene, words which refer to the gnostic serpent-wisdom cultus in the Greek and Hebrew languages, respectively. The very structure of this cultus, or Ecclesia, is parallel to the time-system patriarchates of the Ecclesia Gnostica Spiritualis which is the main gnostic tradition within the Inner Retreat. Now, it is our wish to isolate intellectually and magically these two currents and traditions, so that as the work of the Ecclesia Gnostica Spiritualis has been to produce the main lines of magical thinking in all of our courses, so the work of the Ecclesia Gnostica Ophitica (Naasenica) is to produce the magical review, critique, or summary of principles, whereby our system of magic has and does operate on the inner planes of the universes. The Ecclesia Ophitica has as its official name L'Eglise Ophite des Naaseniens, and it is divided into four parts, the four internal parts of the Rite of Memphis-Misraim, which refer to the northern, western, southern, and eastern crosses of the Voudoo Cabala and Tarot. Thus, this Ecclesia or magical church and system has lower and higher parts, which serve to govern the operation of all of those subdivisions and parts of our work and to bring them together in a complete systematic synthesis of Capricornian-Saturn system gnostic magic.

Thus in the third year course, we were able to meet the secret magical societies of the Haitian sorcerers such as La Couleuvre Noire, or The Black Snake. In the first year course, there were four types of astral magnetism and there were four levels of the tarot as unifying concepts in our operation, such as the northern and western crossses. Now, we wish to state that the hierarchy of the Inner Retreat is interested in showing how the whole system is governed and operated as a unified whole, rather than as a collection of scattered parts, unrelated to each other. This we will do by means of a magical commentary, which will make up Parts II, III, and IV, of this 4th year course. In the operations of the sexual magical course, of the 2nd year, we have the subdivisions known as the foundations, deductions, experimentations, and projections of sexual magic. These parts are also held together by the initiates of Capricorn-Saturn, within the Ecclesia Gnostica Ophitica.

Before we give these guide-lines of argument, let us note certain characteristics of the entire four years. These are eight in number:

1. Everywhere in the system of magic that I have developed there is a profound symmetry of the parts to each other. Everything is divided into four parts and related to every other part by this pattern.

2. At every stage in the development of magic, what has gone before is less powerful than what comes after. This is the law of magical development and evolution.

3. At every stage there have been methods for the control of energy and magical growth, so that the first part of one section is related directly not only to the second part of that same section but to the first part of both the last section as well as to the first part of the next section. This is the principle of analogy.

4. All lines of thought and argument have been developed by means of a relationship of comparison to what has gone before and what has come after. This is the law of mental explication, or explanation.

5. The laws of magical operation have grown from the more theoretical levels or foundations of the thought towards the more practical applications of the results of the thought. This is the law of projection. For by this law it is possible for us to do concrete things from what we have understood as wisdom.

6. At each stage in the development of thought, the magical mechanism of connection has been so close and necessary that only an orderly transition in thought, or magical learning is possible. This is the law of implication.

7. At the same time, we have drawn up into the present explanation of any point the full results of the past and have made use of ideas introduced earlier, but incompletely developed, for the sake of bringing these ideas to completion. This is the law of fruition.

8. At any one point, adequate safeguards have been built into the material taught to keep the students from occult harm, or from making improper use of these ideas. This is the law of protection.

An example of this latter characteristic is to be found in the fact that supposed occultists, reincarnated black magicians, and truely enemies of the life of the wisdom have gotten lost in the course, and have not been able to draw upon the course in order to achieve harmful control over very innocent persons. These evil persons have stated that the course cannot be followed, was incoherent, and not practical. The reason being that the course would not lend itself to their evil schemes to destroy the magical hierarchy of the Masters of both the Inner and Outer Retreats, and of the gnostic church, even though they claim to have entered the ranks of this church, with improper motive on their parts, because of the liberal and humanitarian openness of our system, which seeks to help all. However, they have dared to oppose Docteur Jean-Maine and other Haitian adepts, as well as myself and the Master S.K. and they have tried to throw off the powers of Saturn and Capricorn as magical fountains of power, setting up in the place of these authorities certain truly evil and radical political and occult views, which are truly of the Meon. However, because our system is so truly well protected by the powers of light they have failed everytime they have attempted this black-magic, both in this lifetime and in many lifetimes before. Such persons no matter where they have advanced have become deeper and deeper in the negative or bad karma of the universe, for they have sought to gain power rather than falling before the light of Saturn with a quiet humility and seeking to mend their ways. Such individuals are everywhere, and they are known even as self-professed gnostics, but they are not parts of the inner hierarchy of the Ecclesia Gnostica Ophitica. Therefore, let the students be aware of the existence of such evil. We do not reject the persons so affected, but only the evil which possesses them.

Thus, keeping this understanding in mind, let us show how in the Ecclesia Ophitica the whole system of magic is organised. The following table will aid us:

LEVEL OF THE ECCLESIA OPHITICA	PART OF THE MAGICAL SYSTEM
1. Northern Cross, 1st Part of the Ecclesia Ophitica =	Part 1 (1st year course) Astral Magnetism I. Foundations of Sexual Magic The Star Rovers Part I of 4th Year Course (History).
2. Western Cross, 2nd Part of the Ecclesia Ophitica =	Part 2 (1st year course) Astral Magnetism II. Deductions of Sexual Magic Kabbalistic Lycanthropie Part II. of the 4th Year Course. (Astrosophy).
3. Southern Cross, 3rd Part of the Ecclesia Ophitica =	Part 3 (1st year course) Astral Magnetism III. Experimentations of Sexual Magic. The secret travelers Part. III. of the 4th year course. (Tarot).
4. Eastern Cross, 4th Part of the Ecclesia Ophitica =	Part 4 (1st year course) Astral Magnetism IV. Projections of Sexual Magic The Black Snake Part IV. of the 4th year cours (Sexo-magical gnosis).

Each of these parts of the Ecclesia Ophitica is organised into a series of magical points and grades of power and knowledge, whereby whatever a magician knows, he is also able to do. Thesefore it is possible for the magician to move from one part of the system to any other part by reason of those eight characteristics of the system which make such movement easy and rewarding. The magicians of the Ecclesia Ophitica are thus able to work each system of magic given within this course and they are likewise able to do all of those magical acts which are implied by each page of each lesson. We will come to see how it is possible for the magicians to develop certain higher skills and how they will be able to fuse the higher and lower, so that lower skills are made much stronger by reference to the higher skills and powers. In this sense, therefore, magical work is a never ending quest for more and more advanced teachings.

This fourth year course forms the final course of study in magical work and provides the student with the most complete magical training and developmental program known at present on this planet. Beyond this course there are courses in the various selected fields which are of interest to specialists in these areas. After having completed the fourth year course, the student may qualify for the more specialised courses, as they are given in the various fields of interest.

Michael Capricorn

Monastery of the Seven Rays

The Monastery of the Seven Rays,
IVth Year Course in Esoteric Magic,
Part I., The History of Modern Zothyrian Philosophy:
Lesson 14, 1890 - 1910, The School of Absolute Positivism.

A. THE MAGICAL AND NEO-MAGICAL RECONSTRUCTIONS OF IDEALISM AND NEO-IDEALISM:

Asbolute positivism may be defined and understood as the analysis of experience in a total and complete sense. In such circumstances, magical experience is considered to be part of the field of experience and in no wise is it to be excluded. Absolute positivism, which understands the absolute as the ultimate unity of experience is fundamentally an idealistic or neo-idealistic metaphysics, for all of reality is reducible to the pure forms of experience, and these pure forms of experience are the contents of minds in the process of creation. To reconstruct idealism and neo-idealism along magical and neo-magical lines means simply that we are now concerned with very simple methods of treating experience as a living process, subject to the jurisdictions of will, mind, and imagination. Magical methods of reconstruction would imply that experience could be given a certain structure and that the world of objects could be fashioned out of pure experience by means of will, mind, and imagination. This whole process is entirely idealistic in the sense that the mind or world is created or woven out of the basic data of experience by means of idealistic factors, which refer to ideal categories. These ideal categories are the thought-forms of magic. Consequently, an entirely idealistic metaphysics of experience can be understood to be coming into greater and greater control over the world of thought. For the thought-forms of magic are the foundations of idealistic metaphysics and for this reason the study of magic presupposes idealistic metaphysics "du Sir William Hamilton" as its basis. In this sense, the four sections: the experimental section, the historical section, the mythological section, and the logical section, became entirely influenced by the work of this "Faculte magique du Sir William Hamilton" For "La faculte magique du Sir William Hamilton" came to be related to the four sections of the Rite of Memphis-Misraim through the logical section, because it was in the logical section that the interrelations with magic and idealism became very clear. At first, the relationship was distant but gradually magical links were forged which served to connect the two areas. Then it came to be that the logical section of Memphis-Misraim by absorbing the sovereign sanctuary of the 95th degree was able to unite itself more and more with the "faculte", or faculte magique. The following diagram will show the connections:

LA FACULTE MAGIQUE DU SIR WILLIAM HAMILTON

Sections of Memphis-Misraim	Haitian Secret groups
1. The logical section	1. The star rovers
2. The mythological section	2. Kabbalistic lycanthropy
3. The historical section	3. Secret travellers
4. The experimental section	4. The black snake

(Note: it was the experimental section which was first chartered as the Lodge Damballah Nº 9 of the Couleuvre Noire Secret Society.)

B. THE "LEFTIST" TENDENCY IN FUNCTIONAL LOGIC:

Normally, functional noetic can be considered "leftist" in the sense that it is concerned with the "all-totality" of the possibilities of experience. However, now it was noted that functional logic had a "leftist" tendency. This came out in the development of the four patriarchates, which showed the expansive or progressive tendencies within the logic of magical functions. Functional logic now came to be defined as the application of logical structures to the functions of gnostic magic. Consequently, each of the patriarchates came to be thought of as a system of magical and gnostic logic, for the administration of the four Haitian secret societies as well as for the master control of the whole system of the Ecclesia Gnostica. Hence if we think of the four sections of the Rite of Memphis-Misraim as locations of activity, we can now come to think of the four patriarchates as types of magical activity within the logical section of the rite. The four Haitian secret societies were to be thought of as systems of magical initiation within the Rite of Misraim. Hence, the four Haitian secret societies were considered to be types of magical activity, also. In this sense, functional logic became more and more expressive and progressive and seemed to show the proper tendency of magical construction which is a system which gradually envelopes experience more and more in the structures of abstract magical consciousness. In a very real sense, then, as the field of abstract magical consciousness expanded, it sought to construct experience along the very definite lines of exact thought and magical definition. This really must be understood as the best possible way in which magical thought comes to control experience, for as the areas are brought under more and more control they are constructed or reconstructed according to the magical system of functional logic. In this sense, the factor of the unintelligible vanishes into non-existence and emptiness. The unintelligible factor in reality then is made more and more unreal and gradually it totally disappears as the structures of magic come more and more to occupy the field of pure experience. This can best be understood from my own experience in the logical section, where the exact methods were used more and more, and where the various logical models were tested in order to determine their magical suitability. In all of these models, the total picture of a mandala or system of four points was used exclusively as the final test. Such a mandala would prove helpful to the development of magical thought and so functional logic found within itself as its main model the mandalum instrumentum.

C. THE "RIGHTIST" TENDENCY IN FUNCTIONAL NOETIC:

Functional noetic is concerned, now, with the actions or operations of consciousness in a variety of circumstances. Functional noetic is noetic is concerne with the actual operations of consciousness in a very specific and totally magical sense. Because of this emphasis upon exactitude, functional noetic came to exert a very conservative influence upon the whole field of magic. It was decided that nothing could be accepted which could not be expressed as a systematic function of a magical system of pure thought. Consequently, as a result of this magical rigour, we find certain parallel operations developing within the logic section of the Rite of Memphis-Misraim. The following table will serve to illustrate this:

1. Mercury in Aquarius (implies) TASRI (implies) Kether-Patriarchate (implies entailment systems (implies) ideal essence.

2. Mercury in Capricorn + 10°(implies) TALRI (implies) Tiphareth-Patriarchat (implies) inclusion systems (implies) ideal substance.

3. Mercury in Capricorn - 10° (implies) TAGRI (implies) Yesod-Patriarchate (implies) equivalence systems (implies) real essence.

4. Mercury in Sagittarius (implies) TAMRI (implies) Malcuth-Patriarchate (implies) Implication systems (implies) real substance.

This again is a form of the use of the mandalum instrumentum. Yet, I have also in mind the gnostic tree of metamathematics, as given in the first few papers of this course. In a way, therefore, the logical section came to exercise a more and more complete control over all of the other sections by reason of its theoretical structures, which had given rise to the separation of the rite into a magical system of four fundamental and basic sections. This we must understand is the way in which the system was logically organised and ideally operated. However, in terms of the actual operation, the system was very flexible and pluralistic, with no control being exercised over any section by any other section. Plurality and divergence of expression was very much encouraged by all of the chiefs to such an extent that gradually the rite came to be dissolved as a coordination of the four sections and came to be wholly the special property of the logical section, which now (1973) is seeking to reestablish the older system of sections among the related-by-line-of-initiation-and-descent temples in North and South America, Spain, Haiti, and France. However, it must be understood that always the meaning which we attach to "order" is not that of any group, but rather of a system of magical logic. In a sense then the "societe" exists in the minds of its members and within the individual temples of the rite. But there isn't any connectedness outside of mind. For this reason, we have here the ultimate in ultra-radical congregationalism.

D. THE MAGICAL RECONSTRUCTION OF DIALECTICAL POSITIVISM AND ITS INITIATIONS:

Dialectical Positivism was reconstructed by means of magical techniques and emerged as a fairly widespread from of idealism. It was and has always been considered as a form of idealism. Positivism is phenomenal idealism and "Dialectical" simply meant that logical techniques of magical constructionism) had been superimposed upon the philosophy of exoerience in such a way that all of the possibilities of an anti-magical bias had been totally excluded. Now the entire system of magical consciousness could be understood to be wholly and intentionally based on the philosophy of scientific experience. Furthermore, the philosophy of scientific experience was completely honeycombed with magical constructions, so that as a result of this development, magic and empiricism came to be understood as entirely the same process. In this sense, again, magic and positivism, or positive science, would only differ in the area of application.

However, in certain of the schools there was such a closeness of magic and science that they were identified with each other, the two being one, and the same (the one) being both theory and practice. In this sense, then, the development of the Dialectical Positivist viewpoint simply meant that magic had extended itself into technology to such a degree that magic came to absorb all phases of human experience. This dialectical method was applied to every phase of human experience. In this way it was possible for the philosophers of human experience to note that a completely magical culture was being developed. In this way also, the magicians gained control over every phase of experience and culture. And in all phases of experience the magical positivists were able to establish their schools and centres of operation. They revived all of the older methods of initiation and in doing this they brought out into the forum of scientific culture all of the traditions of magical initiation and training which the older schools had forgotten. Consequently, various magical methods were reexamined in the light of modern knowledge. Certain modern insights helped greatly to understand the older magical processes, which were now viewed as forms of positive science. The occult powers of magical initiation were now understood as forms of an occult physics, a study of the invisible energies of nature, which had been previously known only to initiates.

Michael Capricorn

Monastery of the Seven Rays

Monastery of The Seven Rays,
IVth Year Course in Esoteric Magic,
Part I. The History of Modern Zothyrian Philosophy,
Lesson 15, 1910 - 1930, The Ontological School of Essence
and Substance:

A. THE "REALISTIC" ELEMENT IN ONTOLOGY:

Ontology can be viewed either abstractly or concretely. Abstractly, it becomes a matter of the logic of modality. Concretely, it becomes a kind of Voudoo witchcraft or sorcery, based upon abstract modal logic. The more concrete it becomes, the more "realistic" it is, so that eventually it becomes entirely a matter of concrete experience, witch-craft-artistic phenomena, and voudoo magical practices. In this sense there developed a school of "English Voudoo", or "English sorcery", as a more extreme form of "English witchcraft". Hence, this voudoo must not be thought of as a Haitian voudoo in any sense; because while Haitians could be admitted into it (and Docteur Jean-Maine was initiated by Asutin O. Spare) this magic was to be thought of as a system complete in itself and based upon certain mystical artistic experiences, which developed out of the school of empiriological constructions. Such a system was considered as a whole as basic sorcery and as a very unique and interesting system. This world of artistic experience and sorcery often went under very strange and somewhat fanciful names, such as, for example, ZOS-KIA-THYRIOS; or in the case of the English master of this system and artist, Austin O. Spare, ZOS-KIA-THANATOS; or in the case of Clark Ashton Smith, ZOS-KIA-THIKOS. English sorcery, then, can be understood as a magical response to the total environment and as a system which seeks to combine certain artistic elements with certain ideas taken directly from the UNCONSCIOUS or SUBCONSCIOUS states of the personality. Ontology is concerned with empiriological constructions applied to the structure of the psyche. The "empirio-factor" is the substantial factor, while the "logical-factor" refers to the essential factor. By experience we mean that the substance of the universe, which is the true reality of the psyche and its symbols, is composed of various levels of sorcery which relate to the subconscious, the unconscious, the conscious, and the superconscious. The initiations of sorcery which seek to bring out the unity of the psyche have as their purpose the making of experience into a continuous field or continuum of states of awareness rather than keeping the psyche divided up into four isolated parts, which do not interconnect and hence cause mental illness. The alternative to mental illness would then be the initiations of sorcery, which is the living psychotherapy of voudoo witchcraft. In this sense, voudoo ontology was viewed as therapeutic and hence initiation is restored to its original meaning of a healing of the soul, and restoration to the original state of ideal being (as in the initiation of Louis-Claude de Saint-Martin) prior to the fragmentation of incarnate existence is both demonstrated and developed by means of the life and work of the sorcerer.

B. THE INITIATIONS OF ONTOLOGY:

The initiations of ontology were essentially the traditional initiations of sorcery. By this I mean that such techniques as sexual magic and esoteric logic were applied and found suitable for the prper development of magical consciousness. However, because of the emphasis upon the concrete, it was determined that the initiations of ontology should be expressions of the fundamentals of the arts of sorcery. Consequently, the entire scope of magic became more and more manifested by means of painting and rituals which were expressive of the arts of colour and space. This was a normal part of the "English voudoo" or the witch cult, which came to be expressive of the unity of the psyche and hence of its total powers and goals and purposes. Initiation came to mean the restoration of total experience, where before experience had been seen as limited and confined to certain limitations of awareness. The new experience and empirical viewpoint was that of a completely unified experience, and the sorcerers by means of all of their techniques were able to bring together all of the elements of experience in a concrete and intuitive expressionism. In a sense, expressionism as a form of art -- with the implied feelings of colour, space, and motion --was mixed with magical expressionism, a form of voudoo in the sense that voudoo is expressionism but not voudoo, as it is usually understood, in any African sense; for we must realise that our sorcerers were English, French, Irish, and Belgian, and they were not living in any West Indian community, however enjoyable it would have been or no matter how much they would possibly have wished it. But in as much as expressionism meant a freeing of the mind from academic restraints, it meant that man as magician was now occultly free to express his innermost psychic fantasies. Thus, expressionism led to fantasiaticism, or the magical use of fantasy. Fantasy developed into futurism, or the speculative examination of future possibilities. In order to accomodate these developments, the Rite of Memphis-Misraim had to implement its fantasiastic or fantastic and futuristico-logical patriarchates. In a sense, these patriarchates gradually assumed control for the entire process of magical initiation in ontology. By this we mean that the fantastic and futuristic forms of sorcery came to control more and more the whole field of initiation about the year 1930. In this connection, the writings and influence of the magical schools of Clark Ashton Smith and H.P. Lovecraft were most significant.

C. THE TRANSITION FROM MODAL LOGIC AND ONTOLOGY TO NEO-MAGICAL METHOD.

At one time, it was taken as a fact that neo-magical method would gradually replace the use of abstract logic. This was admitted by all magical schools because it was certain that at a certain stage of development, the magical mind would naturally tire of abstractions, especially when it was shown that the content of experience in both phantasy and futurism was seen to far outweigh the dry formalism of abstract ideality. Consequently, there did occur a natural transition from abstract logic to a natural expressionism and emphasis on fantastic content. This of course did not imply that the fantastic school of neo-magic did not have as its basis the exact formalism of the abstract logical sciences. This it did have and in no sense was the axiomatic ground-work lacking. But by means of the use of the disjunctive calculus of probability, it was possible for the magician to arrive at a purely and totally fantastic viewpoint by means of a deductive procedure which combine logic and imagination. By this means, the most extreme visions of total reality were expressed as scientific laws of being. In a sense this was true, for scientific laws and fantasy had their basis in abstract logic as did, certainly, all forms of deductive futurism. However, magic came to become more and more a definition of reality and more and more science and magic -- positivism and fantasy -- came to be merge and united as one real and absolute experience. In this sense, again, fantasy and futurism came to be identified in the neo-magical outlook which considered futurism as a field capable of expressing certain voudoo qualities. Voudoo came to be thought of as the most futuristic form of magic, suitable for the 21st and 22nd centuries in a way in which it was not understood to be suitable ~~and understood not to be suitable~~ for the 20th century. English voudoo, therefore, came to be understood as the ideal subject-matter for future development. But it must be noted that this voudoo would be expressed precisely and properly in the terms of absolute positivism and transcendental logic. For this reason there was developed a unified field theory of neo-magical constructionism. This view was entirely within the expectations of magical art. In fact, this neo-magic came more and more to occupy the attention of the sorcerers and fantasiastes, for they had discovered what it was like to create the universe of exact science.

D. THE UNIFIED FIELD THEORY OF NEO-MAGICAL CONSTRUCTIONISM:

This new magical creation will be discussed in terms of its major features as a fantastic and futuristic system of ideal and magical symbols. It is my wish to formulate certain ideas which combine the positivistic and fantastic aspects of sorcery. It is my intention to comment on what was at one time considered a very bold attempt at a futuristic and fantastic positivism of magic. Certain schools of magic have continued to make use of these scientific constructions which are of an entirely neo-magical rise up out of a thought atmosphere created by fantasy, futurism, and positivism. In order to teach this doctrine of fusion, it was necessary to have a model for exhibitive exploration and experimental analysis. As usual this model was created by the logical section of the Rite of Memphis-Misraim. What follows is an explanation of the neo-magical model now in actual use in introductory programs of the sorcery of fantastic positivism. Now, I do not wish it to be understood that this is the only model in use among the various schools of fantastic and neo-magical positivism. However, it is my view that this model will serve to orient the new student of neo-magical methods in relation to the exact methods of positivism and idealistic logic. At the same time, it is almost certain that the use of this model will enable the students to develop their own magical awareness to such an extent that they will be able to create similar if not -- and this should be expected -- somewhat improved models for the construction of a total world view of magical reality as a scientific system. Again, we have the use of H.P. Lovecraft in this development because for a very simple reason it has come out in magical researches that this American author has influenced the futuristic and fantastic magicians greatly, especially by means of the intellectual freedom, yet scientific restraint, of his writing style. His influence as a magical authority can not be in any sense denied. It is significant that his impact upon developing neo-magical method should be so highly appreciated by the inner retreat. At this present period, two of the scholars of the inner retreat are planning a 4 volume commentary upon and study of the neo-magical systems of H.P. Lovecraft and A.O. Spare, because they are considered to have been developped within the initiatic tradition of the Monastery of the Seven Rays.

Michael Capricorn

[1] Frater Joseph and Frater Zothyrius, ZOS KIÁ THANATOS: The neo-magia of H.P. Lovecraft and A.O. Spare (in 4 volumes), forthcoming.

Monastery of the Seven Rays,
4th Year Course in Esoteric Magic,
Part I, The History of Modern Zothyrian Philosophy:
Lesson 16, 1930 - 1970, The Esoteric-idealist School of
Trascendental logic.

A. MATHEOLOGICAL CONSTRUCTIONS AND THE DISCOVERY OF METASTATISTICS:

As the magical use of metamathematics advanced more and more as a method of complete control and organistation of experience, so there came into existence certain new magical sciences which served to link up together those areas of reality hitherto unexplored. Among these sciences was metastatistic where certain influences of a previously considered wholly astrological character were treated as forming a kind of esoteric matrix of reality. This matrix of reality served as the basis for the projection of certain magical influences beyond the sphere of limited experience, and into worlds of possibility ruled by those archetypes, which have or possess an ideal status. Thus, by means of the use of certain magical boards of projection, it was possible to create an entirely new approach to pure existence, whereby it was found that newer and newer forms of gnostic being could be brought to the attention of the metamathematician-as-magician. In this way, the magical discovery of new realms of existence was helped by the use of the technique of exact symbols. However, those magicians who sought to explore this method soon found themselves having to devote more and more time to research and less and less time to practical casework. Also, the research work which embodied experimental and theoretical insights and operations came to be the focus for the development of other sciences, as these magical sciences of ideal being (or metamathematical being) emerged from the body of metastatistics, and thus served to show how certain possible sciences of existence can be seen to serve as the basis of other developments. In this sense magic was a developmental experience.

B. THE METASTATISTICAL FOUNDATION OF THE ESOTERIC LOGIC OF INDUCTION:

One of the major problems of the newer emphasis was the need for the development of certain techniques in the logic of induction. By this we mean that certain energies could not easily serve in magic unless the technique of their manifestation in pure magic could be worked out under a certain control system or structure of reality as logic. In order to avoid the possibility of there being any type of unintelligible factor evident in experience, it was necessary to subsume entirely the elements of experience under the structures of a fairly flexible and yet rigourous logic. Thus there came into being an esoteric logic of induction, which had as its purpose the building up of the elements of experience in a completely exact and finalised system of elementary perception. This use of phenomena within a magical framework of inner plane logic could easily show that the world of direct awareness was indeed placed well within the frameworks of magico-logical constructionisms and hence it would be possible for all magical acts to be interpreted as acts of an overall implication system, wherein magical control was vested with the physical and psychic senses of the magicians to the exclusion of every unintelligible or irrational factor. This linking up of logic with the psychic senses served indeed to show that the magical view of reality was a total view and that magic began at such an elementary level that it could be said to be coextensive with all experience and with every possible element in the act of awareness. For this reason, it must be understood that looking at the world in a certain magical way served to describe perfectly the esoteric logic of induction -- or the use of empiriological constructions in direct experience.

C. THE INITIATIONS OF THE ESOTERIC SCHOOL OF IDEALISTIC LOGIC:

Amid all of the developments in magical science and the emergence of the newer sciences of ideal being, there were corresponding developments in the forms of initiation. In more and more ways the initiations became similar to certain forms of voudoo. Indeed, all initiations came to partake of voudoo elements. By this I mean that the informal and strongly domestic attitude of voudoo sorcery came to dominate the mode of presenting initiations. I would say that sorcery being such a casual form of magic served as a very definite influence because of the need now to express magical ideas in a very simple form. No longer was a more formal "temple" atmosphere to dominate the way in which initiation was given. The "home sanctuary" came to replace the older temple structure. Also, we must not think that there even had been a vary strong formalised temple element in this tradition of magic. Such structures as those of "The Golden Dawn" tradition, for example, never had any influence over the magical zothyrian scene. The "Home Sanctuary" notion fitted in nicely with the ideas of witchcraft, sorcery and voudoo. These initiations were to be given, often, in one room homes, which served as definite units within a larger temple system. Thus, the temple came to represent less the idea of a specific building set aside for definite purposes and more and more it came to represent a central system of teaching and initiation, whereby certain sanctuaries could be seen as related because of their common sharing of certain definite ceremonial practices and magical traditions. These sanctuaries helped to keep all of the earlier methods of initiation alive, although ceremonial initiation as in voudoo sorcery came to be the favourite form of working.

D. THE INTERPRETATION OF THE HISTORY OF PHILOSOPHY AS AN ESOTERIC LOGIC:

At the same time, it was decided to make a study of zothyrian philosophy as a definite system of magic. In view of the development of various systems of magic, it was understood that the history of philosophy could be a systematic exercise in magic because of the projection backwards in time of various thought-forms os that a complete construction of ideal time was achieved. As a result of this development, it was decided to create a system of magical images and to project them backwards in time. The result of this action was an understanding of the history of magic as a self-contained system of magical influences and patterns. This was the full meaning of zothyrian magical existence and zothyrian magical existence found its expression as a system of ideas where certain categories were selected for analysis because they indeed possessed a significant magical purpose. Zothyria was the purpose behind this magical system. For to give existence to Zothyria was an act of high magical value. Hence, the history of philosophy came to be known as the mythology of being and it was true also that all mythology was under the control of certain magical pruposes, of which the most important was the purpose or ideal or giving zothyrian reality a concrete existence as Zothyria, which it still lacked in a final sense. The times and places of the history of philosophy, then came to be its own. For like the now occupied-hotel-system of memory, a certain type of space and time was now occupied and a certain type of being now occupied the detailed centres of space and time, which prior to this act had never been fully occupied or given much thought.

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Here ends Part I of the 4th year course.